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The Every Member Canvass is not a materialistic program which is on a lower level than the spiritual programs of the church. It is the activity through which we announce to whom we belong. It is one means of giving ourselves to the Lord.

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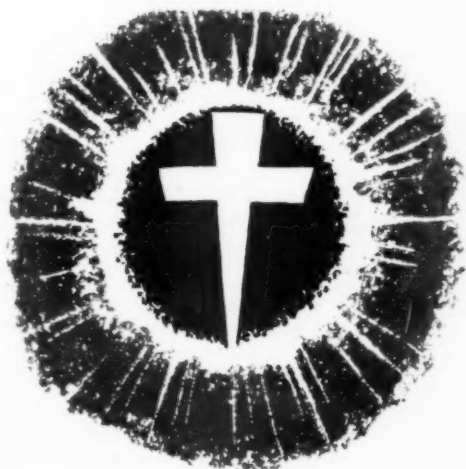
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January 24-26, 1961

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Jan. 24-26, 1961 • First Baptist Church • Minneapolis, Minn.
(Registrations close Dec. 15, 1960)

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MISSIONS

AMERICAN BAPTIST INTERNATIONAL MAGAZINE

Vol. 158

November 1960

No. 9

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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Who's Who IN THIS ISSUE

KENNETH L. COBER, executive director of the division of Christian education for The Board of Education and Publication, is chairman of the joint committee on the Baptist Jubilee Advance—1960 Emphasis.

FRANKLIN D. COGSWELL, a former missionary, was general director of the Missionary Education Movement, now the Commission on Missionary Education, for more than thirty years.

LEONARD GITTINGS, formerly an American Baptist missionary, is professor of missions at the Berkeley Baptist Divinity School, Berkeley, Calif.

V. CARNEY HARGROVES, minister of The Second Baptist Church of Germantown, Philadelphia, Pa., is a former president of the American Baptist Convention.

MARION MANOGG (Mrs. Robert F.) was formerly the Fellowship Guild counselor of the National Council of American Baptist Women.

ADAM MORALES in 1948 became national director of Spanish-speaking work in Los Angeles, Calif., under the division of church missions, American Baptist Home Mission Societies.

LEONA E. MUELLER (Mrs. Walter F. Mueller) is the national missionary and stewardship chairman of the National Council of American Baptist Women.

MRS. A. B. RUDD, JR., is an active laywoman of Christ Baptist Church, Summit, N.J.

FORREST SMITH, who recently returned from a field trip of five and a half months to Asia, has been treasurer of the American Baptist Foreign Mission Societies for twenty-one years.

RALPH W. SOCKMAN is the minister of Christ Methodist Church, New York, N.Y. He has been in this his only pastorate for more than forty-two years.

The Cover

This attractive young woman, who before her marriage to David Montoya, in 1959, was Angeles Castellanos, finished her training at the Baptist Theological Seminary, Mexico City, Mexico, in 1956 and later served as a missionary in Mexico. Her husband is now pastor of a Mexican church in Texas. So, the former Angeles Castellanos, now Mrs. Angeles Castellanos de Montoya, invites you to read in this issue "Se Habla Español," by Adam Morales.

Picture Credits

Cover, p. 4 (right), pp. 18-19, John C. Slemp; p. 4 (left), p. 5, American Baptist News Service; p. 28 (right), Blackstone Studios.

November Quiz

1. An immediate emergency fund is being sent to the Congo Christian Council to start medical and scholarship help for a long-range educational program of technical and professional training. Name the sending organization.

2. *A Protestant Speaks His Mind* is a new book by Iliot T. Jones. He deals with the subject of whether a Catholic President of the United States could serve in the best interest of all its citizens. The price of the book is (1) \$3.95; (2) \$4.95; (3) \$1.95. Which is correct?

3. There is a farm in Putnam County, N.Y., where people may go away from the city to seek God in the stillness and beauty of the country. Name the parish which owns the farm.

4. In thousands of American towns, what is today's live issue?

5. As we approach our national Thanksgiving Day, when many Americans are living in fantastic prosperity, and many others find themselves in privation, let us look for the secret which made _____.

Fill in the blanks.

6. A seminary in California continues to serve the entire field of our American Baptist home-mission enterprise. It is second to none in its field. Name the seminary.

7. Name the executive secretary and director of promotion of the Baptist Convention of Puerto Rico.

8. After the Exile in Babylon, the majority of the Jews never returned to their native land. Throughout where were their colonies later scattered?

9. One hundred and three Spanish-speaking Baptist churches in (1) twenty-five; (2) sixteen; (3) twenty states of the Union are now related to our denominational agencies. Which is correct?

10. What folder tells the story in brief of many North American Christmas customs, weaving throughout appropriate Christmas music?

11. Senator Kennedy in the White House might quite easily see no conflict whatever between his Catholic-conditioned conscience and what he conceived _____.

Fill in the blanks.

12. Name the secretary of the division of evangelism, American Baptist Home Mission Societies, who left for Burma September 24 to help the Burma Baptist Convention plan a five-year program of evangelism.

13. When American Baptist missionaries return to the Congo, they will work in new patterns. Missionaries will no longer be _____.

Finish the sentence.

Answers to Quiz on page 48

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Newsbriefs

Morikawa Visits Burma Baptists

Jitsuo Morikawa, secretary of the division of evangelism, American Baptist Home Mission Societies, left for Burma September 24 to help the Burma Baptist Convention plan a five-year program of evangelism. Dr. Morikawa is also director of the Baptist Jubilee Advance, which is a five-year program culminating in 1964. Seven Baptist groups in the United States and Canada are co-operating in the advance. Burma Baptists will mark three anniversaries: 1963, the 150th anniversary of the arrival of the Judsons in Burma; 1964, the 150th anniversary of the organization of Baptists in America to support the Judsons; 1965, the 100th anniversary of their own organization, the Burma Baptist Convention. The Judsons were the first American missionaries to serve overseas.

Fellowships Available

Indiana University, Bureau of Studies in Adult Education, announces the availability of fellowships for persons who plan to pursue adult education careers in religious institutions. The fellowships are made possible by a \$25,000 grant from Lilly Endowment, Inc., Indianapolis. Specifically, the grant provides that the fellowships be awarded to responsible, qualified students who: (1) give reasonable assurance that they will pursue professional careers in the field of religious adult education; and (2) propose to

complete advanced degrees in adult education at Indiana University. Preference will be given to advanced students studying for the doctor's degree, but well-qualified candidates for the master's degree may be appointed. Stipends may vary in amount from \$500 to \$1,500. Those interested should write to Bureau of Studies in Adult Education, Box 277, Indiana University, Bloomington, Ind.

Baptist Called To National Council

Henry A. McCanna, of Kansas City, Kans., has been named executive director of the department of town and country church, National Council of Churches, effective October 1. Dr. McCanna comes to the National Council from the faculty of Central Baptist Theological Seminary, Kansas City, Kans., where he was professor of social ethics and town-country church leadership training. Before that he served four different rural churches in Missouri for seven years. During the Second World War, Dr. McCanna was a non-commissioned chaplain, serving churches in Georgia and Florida while stationed in that area. He holds an A.A. degree from Hannibal-Lagrange College, Hannibal, Mo., a B.A. degree from William Jewell College, Liberty, Mo., and M.R.E. and B.D. degrees from Central Seminary. He is a member of The American Society of Christian Social Ethics.

Fred Erion Serves Ministers Council

The Ministers and Missionaries Benefit Board has released Fred Erion to devote the major portion of his time to the work of the Ministers Council of the American Baptist Convention. Since January 1, 1959, Mr. Erion has

About the Congo

SEVERAL missionaries may return to the Republic of the Congo before or soon after January 1. That possibility is, at least, the hope and expectation of a group of Congo missionaries and American Baptist Foreign Missionary Societies officials who considered it at a meeting in New York in September. For a heartening report of that meeting, turn to page 38 of this issue.

served the council half-time and the board half-time as director of special services. Charles N. Forsberg, formerly on the staff of the Massachusetts Baptist Convention, has taken over some of Mr. Erion's duties, and is the director of field services.

Clergy Bureau Established by Airlines

The air traffic industry now is prepared to embrace the reduced-rate clergy program by the establishment of the Airlines Clergy Bureau. Complete service is now available from New England to Florida and the Bahamas, with negotiations in progress to cover six central states and all the Western states from Alaska to Arizona before the first of the year. The reduced rate is 50 per cent of regular one-way first-class or coach fare. Negotiations are under way with thirty-nine independent hotels, motels, and four hotel chains for special consideration of a 25 per cent discount off regular room rates when identification card is presented. The Airlines Clergy Bureau is now ready to issue the 1961 identifica-



Members of the task force make decisions regarding the national offices at Valley Forge. A personnel office, to be set up in Valley Forge in January, 1961, will test and refer applicants to American Baptist agencies in need of workers when national offices are moved, late in 1961 or early in 1962. Unified wage schedules and employment standards to be adopted co-operatively



President C. Stanton Gallup of the American Baptist Convention, and Mrs. Gallup, at a luncheon in New York in late September. In attendance were members of the immediate American Baptist family and of the convention's executive committee. Seated at the left is Mrs. Maurice B. Hodge, a former convention president, and at the right is General Secretary Edwin H. Tuller



General Secretary Edwin H. Tuller greets Franco Ronchi, of Rome, Italy, who visited New York recently. At the age of twenty-four, Mr. Ronchi is the youngest Baptist minister in his country. His father, Manfredi Ronchi, is president of the Baptist Christian Evangelical Union of Italy, widely known leader

tion card, which is good through the entire year 1961, and will be honored by all participating airlines, hotels, and car-rental agencies. Applications may be obtained by writing direct to the Airlines Clergy Bureau, Municipal Airport, Sacramento, Calif.

Church Sends Medicine for Missions

The First Baptist Church, Palos Verdes, Calif., Carl Jennings, pastor, reports the inauguration of a Medicine for Missions program. Members and friends of the congregation ask their family physicians for unused sample medicines. Two nurses pack the medicine for shipping. Since the first of the year, some forty pounds of medicine have been mailed to two doctors: David Daehler, Iloilo Hospital, Philippines, and William Hodges, Cap Ha-tien, Haiti. In addition, Vahac Mardis-roian, missionary-evangelist to the Spanish-speaking churches, in Southern California, delivers some of the packages of medicine to a doctor during his trips to visit Baptist missions in Baja California.

Gift Needed For Chapel

A chapel will go up at the new national offices of American Baptists in Valley Forge if someone can give approximately \$250,000 or more for it. Such a large memorial gift would not be counted as part of the Valley Forge Forward Fund, according to Edwin H. Tuller, chairman of the headquarters building committee, since the chapel is not a part of the presently authorized building program. American Baptist Men has urged that funds be raised for building the chapel at the same time the other buildings are constructed. In a report to the committee, Roy I. Madsen, project co-

ordinator, said that subcontracts for building materials and supplies were showing a saving under the guaranteed maximum cost, so that more than \$46,000 has already been saved. He said that Baptist businessmen and others are making contributions that are helping to decrease the cost of the project. In other action the committee took steps which had been recommended by the task force toward approval of uniform wage schedules and employment standards for employees who will work in the national offices. The task force is composed of representatives from all major agencies of the convention. A personnel office will

be opened at Valley Forge in January, 1961, to inaugurate personnel procedures and build files on individuals who desire to work for the national offices when they move to Valley Forge at the end of 1961, or early 1962. Workers will be employed by each agency in accordance with uniform standards co-operatively adopted.

Japan University Receives Rockefeller Gift

John D. Rockefeller III has made a personal gift of \$250,000 toward the construction of a new library on the campus of Japan International Christian University near Tokyo. Mr.

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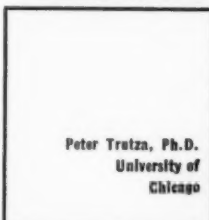
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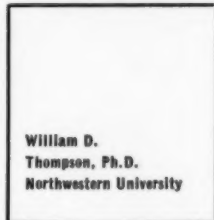
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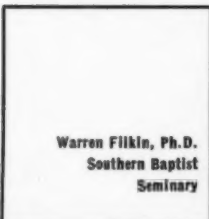
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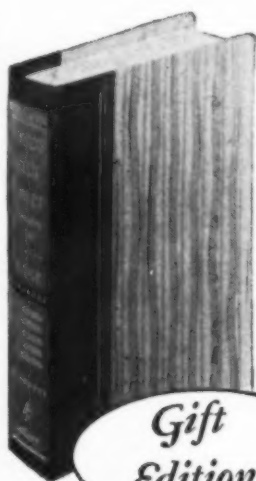
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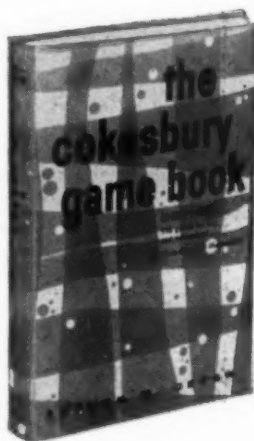
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Rockefeller's son, John D. IV, was a student at the university for two-and-a-half years. The university is supported by fifteen Protestant mission boards in North America and by gifts to the Japan International Christian University Foundation.

Church World Service Supplies Drugs

Drugs and other medical supplies valued at \$8,925 were rushed to the strife-ridden Congo by United States Protestant churches acting through Church World Service. Donated in the emergency by United States manufacturers of pharmaceuticals, the medicine will replenish stocks in government and mission hospitals and clinics. An initial airlift of 1,000 pounds of these drugs left Idlewild Airport, New York, on September 1 to meet the most immediate needs. The supplies have been consigned to the newly organized Congo Protestant Relief Agency in Leopoldville. An agency of the Congo Protestant Council, it will allocate and distribute the medicines and also assign United States and European doctors as they arrive in the Congo in response to an appeal for one hundred doctors.

Pianist Cliburn Aids Russian Baptists

Van Cliburn, noted young American pianist, recently gave a series of concerts in Russia. At the conclusion of the tour, he received his earnings of \$8,000. Not permitted to take the money back to the United States, Mr. Cliburn gave the entire amount to the Moscow Baptist Church, only Protestant church in the Soviet capital. The money was given in memory of his grandfather, a Baptist minister in Texas.

CHEC Campaigns Conducted by Churches

"Our seventy American Baptist churches in Kansas are participating in the completion program for the Christian Higher Education Challenge," reports Ronald V. Wells, national co-director of CHEC. Dr. Wells points out that Kansas churches have expressed genuine concern for reaching their goals, encouraged by the Kansas Baptist Convention to realize the state goal of \$436,070. Churches in other states throughout the American Baptist Convention are also conducting completion campaigns. Some are conducting CHEC-week programs, while others are including CHEC with the every-member canvass or building fund campaigns. Others are seeking to increase their commitments to CHEC by obtaining additional pledges from interested members. Dr. Wells stated that 452 churches across the conven-

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tion are endeavoring to raise \$595,140 through the completion program. A conservative estimate of results from the program was included in the \$8,214,367 announced at Rochester.

In a Word Or Two

■ Edwin A. Bell, former representative in Europe of the American Baptist Foreign Mission Societies, joined the faculty of Eastern Baptist Theological Seminary this fall as an interim professor of missions.

■ Harold A. Davis, of Pasadena, Calif., formerly the director of men's work, Southern California Baptist

Convention, is now the associate secretary of American Baptist Men, Valley Forge, Pa.

■ Gwenyth Hubble, a Baptist of England, and principal of Carey Hall, a missionary-training college in Birmingham, has been named a secretary of the International Missionary Council.

■ George Vanderlip, associate professor of New Testament interpretation, Northern Baptist Theological Seminary, has been selected by the television and radio commission of the Church Federation of Greater Chicago to teach a course in New Testament over television station WTTW, chan-

nel 11, each Wednesday at 9:30 P.M., this fall.

■ Dedication ceremonies for the new building of the First Baptist Church, Everett, Wash., C. B. Goodwin, pastor, were held on September 7.

■ Daniel W. Holland, former associate pastor, First Baptist Church, Red Bank, N.J., is the associate pastor of Temple Baptist Church, Los Angeles, Calif.

■ Ralph L. Mayberry, former executive secretary, Los Angeles Baptist City Mission Society, was involved in a serious automobile accident on August 30.

■ The Theological Education Fund of the International Missionary Council announced recently that \$100,000 has been set aside for the development of a theological school at the university level in the Congo. Payment of this amount is conditional upon the raising of \$50,000 by the Congo churches. Charles W. Ranson is director of the fund.

■ Arthur L. Maye, former director of education for the New Jersey Baptist Convention, is now the director of Christian higher education for the New Jersey convention.

Anniversary Celebrations

■ Central Baptist Church, Quincy, Ill., Robert W. Pratt, pastor, its 125th.



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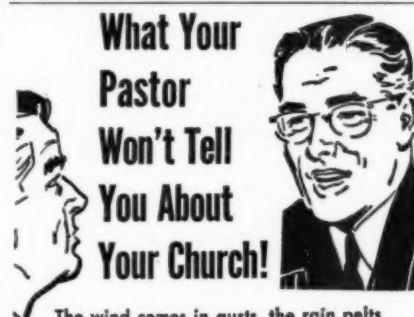
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World Christianity

By ANNA CANADA SWAIN

Fiftieth Anniversary In Edinburgh

On August 14, an overflow congregation of over seventeen hundred gathered in St. Giles Cathedral to celebrate the fiftieth anniversary of the founding of the International Missionary Council. From a similar meeting in 1910 had come "one of the most creative events in the history of the Christian church," namely, the beginnings of co-operative action on mission fields around the world. Six people who had been present at the 1910 meeting marched in the procession. One of them was J. H. Oldham, organizing secretary of the 1910 meeting, now eight-four years old. Unlike the meeting of fifty years ago, when the congregation was made up of white people from the West (only one Asian was present), the group in 1960 was truly international.

World Council of Churches Meets at St. Andrews

For several weeks last August, "the old gray town" of St. Andrews was filled with more than golfers and holiday-makers. The central committee of the World Council and many commissions of the International Missionary Council and World Council met to do necessary business and to prepare for the Third Assembly, which will be held in New Delhi, India, from November 18 to December 5, 1961. At the first session, General Secretary W. A. Visser 't Hooft warned the central committee that the churches must not accept the status quo of their co-operative work, but must continue their search for "that far more perfect unity which we are meant to have."

Commissions Report On Religious Liberty

Two commissions dealing with various phases of religious liberty reported to the meeting in Scotland. The report of the commission dealing with "Christian Witness, Proselytism, and Religious Liberty" was adopted with only minor changes and sent to the churches. It outlined eleven suggested standards of practice for member churches. These include respect for other churches, recognition of the right of mature individuals to change their church allegiance, establishment of religious liberty for all churches and members in every land, disavowal of pressure, care in receiving members who change church membership be-

cause of "worldly or unworthy" motives, and help to churches which are weak rather than establishment of competing missions. Working on the five-man commission were two Baptists: Johannes Norgaard, of Denmark, and John E. Skoglund, of Colgate Rochester Divinity School. The central committee decided to ask the other commission to work further on its statement on the basis and nature of religious liberty, and to give particular attention to theological issues involved. C. Emanuel Carlson, of Washington, D.C., is a Baptist member of this commission.

General Secretary Reviews New Developments

Dr. Visser 't Hooft called attention to co-operative regional action in East Asia and in Africa. Perhaps the most noteworthy example is to be found in South Africa. Robert S. Bilheimer, associate general secretary, went to South Africa last spring to discuss with that country's eight member churches co-operative steps which may be taken in that land, which is so divided in interracial matters. Dr. Bilheimer was very hospitably received by all the member churches, and a conference has been set up in South Africa for this fall, in which the problems of the churches will be faced realistically.

Eight New Churches Admitted to W.C.C.

At the St. Andrews meeting, eight new churches joined the W.C.C., thus bringing the number to 178. The new members are the Evangelical Church of Madagascar, the London Missionary Society Synod in Madagascar, the Evangelical Church of Togo, the Sudanese Christian Church of West Java, the Methodist Church in Ghana, the Presbyterian Church in the Republic of Korea, the Church of East Africa, and the Syrian Orthodox Patriarchate of Antioch and All the East. Six of these churches are Protestant, one is Anglican, and one is Orthodox.

W.C.C. Appeals For Help in Congo

An immediate emergency fund is being sent by the division of inter-church aid to the Congo Christian Council. The funds will be used to start medical and scholarship help for a long-range educational program of technical and professional training for the Congolese. In a message to its member churches in all Africa, the central committee of the World Council of Churches called on them to assist in the "orderly and peaceful transition of new nations to responsible independence."

Letters to the Editor

SIR: I am not in agreement with the editorial "Rochester in Retrospect" in the September issue of MISSIONS. Anyone can take Scripture and make something out of it other than what is intended. The First Baptist Church, Wichita, Kans., has a valid reason for doing what they did. Because they were overwhelmingly outvoted does not mean their action wrong. Right positions are seldom popular with worldly people. In this day and age, unsaved men and women serve as deacons, Sunday-school teachers, preachers, and, yes, even editors. We must search ourselves.

MRS. LEE BAUER

Stonington, Ill.

SIR: Dr. Lippard's plea in "As I See It" for recognition of Red China and for its admission into the United Nations disturbs me in its oneness. The alternatives to Dr. Lippard's proposals, which our nation has adopted, are not indefensible. I cannot see that one set of alternatives is more realistic or more clearly right than the other.

As for diplomatic recognition of Red China by the United States, it is realism to treat a dictatorship imposed on an unwilling people—and that by foreign help—with disdain and denial of recognition. Many, no doubt, feel that the time has come when this "government" does in fact rule the country and therefore should be recognized. Others would put the day of recognition in the future. But why insinuate that our country's policy has all along been wrong and unrealistic? Denial of status to the government of Red China is not at all the same as pretending that 600,000,000 people do not live. It is protesting that they do not live in freedom as they ought to.

As to United Nations admittance—if we look on the U.N. as a forum in which all nations should be represented, so all can have a place to voice their views, then by definition, Red China belongs in. But if the U.N. is a voluntary association of nations for the pursuit of peace, exercising the primary right of all deliberative assemblies, namely, that of defining its membership, then why should Red China be in when it is even now avowing intentions of spreading Communist ideology by force? It is suggested that the admission of Red China

would have prevented the Korean war, but would it have saved even a segment of that country from Communist domination as the Korean war did? The Hungarian revolt was not avoided by the U.N. membership of Russia, nor was the net result anything favorable to freedom and justice. Membership in the U.N. does not seem to make Communist nations less aggressive, anyway. There are rocket-throwing threats at fellow U.N. members, and there is interference in Cuba, in the Congo—indeed, everywhere there is opportunity, regardless of the U.N. membership or nonmembership.

HOWARD SORESENSEN

Meade, Kans.

SIR: In view of the fact that Senator John F. Kennedy has forced Vice-President Nixon to announce that religion would not be an issue in the Presidential campaign, I deem it very necessary that some noted divine or minister of a large church force Senator Kennedy to announce whether he would obey the pope in any of our doings whatsoever or be pressured by any Catholic group in our governmental affairs. Traditions of the church should not matter, but traditions and institutions of Jesus Christ should, and that does not mean the pope.

MRS. HARRY FRESHOUR

Mason, Mich.

SIR: I am quite disturbed after reading "As I See It," by William B. Lippard, in the current issue of MISSIONS concerning the refusal of Senator John F. Kennedy to participate in the dedication of the inter-church chapel donated by Daniel A. Poling as a memorial to the four chaplains who died on the U.S.S. *Dorchester* in the Second World War. Senator Kennedy was invited to participate in the dedication as "representing the Roman Catholic Church." Since the Roman Catholic Church was not participating in the activities, Senator Kennedy was put in an untenable position. He was asked to be spokesman for a group who wanted no spokesman.

I feel sure that if Senator Kennedy had been invited in any capacity other than representing a group that did not want to be represented, there would never have been a question.

Knowing Baptists, I am sure they would have done the same.

I am also sure that the armed forces did not question his religious affiliation when he volunteered his service in the Second World War.

MRS. E. R. SANDERS

Carbondale, Ill.



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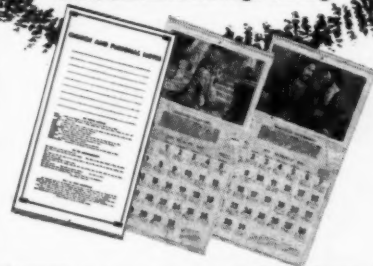
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As I see it

By WILLIAM B. LIPPARD

MUCH has happened since 1928, when the late Governor Alfred E. Smith, a Roman Catholic, was defeated in the Presidential election. Today's politicians and the Roman Catholic hierarchy are saying that a more tolerant attitude has replaced the anti-Catholic prejudice of thirty-two years ago, and that a Roman Catholic can now be elected President.

While in Germany some months ago, New York's Cardinal Spellman is reported to have said that the issue of a Roman Catholic President is now non-existent. Then, with a slurring innuendo, he added, "Others are raising the issue, not Catholics!" Was this a polite form of repeating the charge of Protestant bigotry during the Smith campaign of 1928? Is the cardinal right? Are the politicians right in saying that a Roman Catholic can be elected?

Fortunately for all of us, the intense, hysterical anti-Catholic prejudice of 1928 has waned. Millions of today's voters were little children then. They recall little or nothing of the anti-Catholic convictions that prompted the votes of their fathers and grandfathers. But today's young voters are far more aware, than were their forefathers, of the growth and prestige of the Roman Catholic Church. They see its hierarchy more powerful, vastly richer, and more to be feared than it was thirty-two years ago. Millions of young married couples reject the Roman Catholic position on planned parenthood, which the hierarchy would impose on Protestants and Jews as well as on Roman Catholics. No Roman Catholic hospital, and no private hospital on whose board of trustees Roman Catholics are in the majority will employ doctors known to sanction birth control. Are these young couples likely to vote for a Roman Catholic as President?

In thousands of American towns, today's live issue is more money for public schools. Since Catholics must pay for their own parochial schools, they naturally are not enthusiastic in approving bond issues or paying higher taxes for public schools. With a Roman Catholic in the White

House, the pressure would rise across the entire United States for public funds for parochial schools. Significant here is a recent declaration by the present pope. In *The New York Times* he is reported to have said, "The rights of the Roman Catholic Church in the teaching of youth come before the rights of the state." Do we want that principle established here? The same pope is quoted in *Time* newsmagazine as having said, "Catholic laymen may not attend non-Catholic church services." That would debar a Roman Catholic as President from attending any religious service except in a Roman Catholic church.

In *The New York Times*, Arthur Krock makes this pertinent comment: "Senator Kennedy's Roman Catholic faith continues to be miscalled a religious issue. It is instead a legitimate political issue of the separation of church and state, evoked by the international structure of the Roman Catholic hierarchy and the absolute dogmatic power of the papacy." More pertinently, Edward T. Buehrer, minister of Chicago's Third Unitarian Church, is quoted in *The New York Herald Tribune*: "For almost two hundred years the United States has had as an irreversible political principle the separation of church and state; yet in our midst is a great and powerful church, with almost two thousand years of history, which has never for a moment swerved from the directly opposite principle, the union of church and state." Occasionally, Baptists agree with Unitarians!

If a Roman Catholic occupied the White House, and the pope's apostolic nuncio in Washington were to call on him, the President would naturally kneel in obeisance and kiss the nuncio's ring. I honor and respect any Catholic who thus manifests his fidelity to the leadership of his church. I acknowledge his inalienable right so to do. Yet in this case the man in the White House would be your President and mine, making such obeisance as an individual Catholic, yet also as the representative of all the American people. Such obeisance would be televised across the earth as symbolic of

the American union of church and state. And as President he would be under well-nigh ceaseless pressure from powerful Catholics, clergy, and laity, to lend his efforts and his influence to undermining that historic American principle of the separation of church and state.

On November 8, some fifty million Americans must ponder and decide, each for himself, how the perpetuation of that principle will determine their votes.

WHEN Toyohiko Kagawa, who died recently in Japan, arrived at San Francisco in 1936, the personal intervention of President Franklin D. Roosevelt was required to permit him to land. The immigration inspectors were determined to deport him back to Japan and to fine the steamship company \$1,000 for accepting a passenger who had recovered from trachoma but was nearly blind.

So the President evolved a formula with three conditions whereby Kagawa was permitted to land: (1) He must never shake hands. *And he never did!* Later, when I was introduced to him he shook his own hands, symbolically, not mine. (2) On his American tour a doctor must always accompany him. So a Baptist medical missionary, Velva V. Brown, on furlough from India, volunteered her services. (3) He must always sleep in a hotel, never in a private home. That condition really was a blessing. It gave him privacy and restful seclusion.

Fortunately, these conditions did not interfere with Kagawa's triumphal tour across the United States. He spoke at 175 places. Typical of the reception accorded him was the sumptuous 1,700-plate banquet in his honor in New York's swanky Astor Hotel. Everywhere the American people came in thousands, in all kinds of weather, to hear this quiet-mannered, self-sacrificing Japanese Christian. He stood before them as humility personified; a lover of beauty and simplicity; a man with fabulous income from book royalties who gave it all to the poor, and wore a cheap Japanese suit; the Japanese pacifist (later, in the Second World War, he went to prison rather than support the war) whom the Japanese war lords would gladly have shot; the man who put aside pomp and display, sham and hypocrisy, who lived in the slums and worked day and night to build a new social order in loyalty to Jesus Christ, based on the Sermon on the Mount.

The words that Shakespeare had Hamlet say in tribute to his father are surely applicable to Kagawa. At least in our generation, we shall not look upon his like again.

Editorials

MISSIONS
AMERICAN BAPTIST INTERNATIONAL MAGAZINE

November, 1960

THERE is a saying that almost anything can happen in New York and that it usually does! And the truth of that saying is being substantiated right now—in the goings-on in and near the United Nations headquarters on East River. As we view the meeting of the General Assembly of the United Nations, now in full swing, there is something that at first glance appears to be the Parliament of Man, but on second glance looks more like a three-ring circus. On the one hand, we are being challenged by serious appeals for multilateral disarmament under workable controls, for aid to the economically underdeveloped countries, and for a concerted effort among the nations to achieve a just and lasting peace. On the other hand, however, we are seeing a three-ring circus in action, and, as usual, one of the clowns is stealing the show. Through newspapers, radio, and television, we who live here are seeing and hearing it all—the publicity-seeking, the hotel-balcony interviews, the bear-hugging, the desk-pounding, the heckling, the scathing diatribes against the United States. And how the news media are eating it all up! Headlines, pictures, and column mileage devoted to this circus have in many instances pushed the serious elements of the General Assembly to the back pages, and have reduced the Presidential campaign to second- or even third-rate importance. It would seem that photographers and reporters just cannot resist the desire for one more picture and one more column of copy to be masqueraded as news. In the long run, however, we rely on the wisdom and eternal rightness of the Parliament of Man to prevail, long after the clowns have made their exit.

On Being A Bigot

SUPPORTERS of Senator John F. Kennedy for President of the United States, Protestants as well as Roman Catholics, are having a field day labeling as bigots all who do not see eye to eye with them on the church-state issue of the campaign. That label, however, deserves far closer scrutiny than Kennedy enthusiasts seem to have given it. Is it being a bigot to guard with all possible care the historic American principle of the separation of church and state—to make as sure as we can that what Jefferson called the “wall of separation” shall be neither breached nor broken down? Is it being a bigot to recall that through all its history the Roman Catholic Church has championed religious liberty only where its communicants were in the minority, not where they were in the majority? Is it being a bigot to state the well-known fact that the Roman hierarchy looks upon its church as being the only true church, and so

considers Protestants as being heretics? Is it being a bigot to remember that widespread persecutions of Protestants have been waged in efforts to put down what the Vatican considers error—any belief that runs counter to its major tenets? Is it being a bigot to be cautious of an ecclesiastical institution that claims the right of authority over individual conscience, Senator Kennedy's Houston statement to the contrary notwithstanding? Is it being a bigot to fear that, although Catholics in the United States are far more tolerant than they are, say, in Spain or in Latin America, they might revert to type if they should attain a majority here? Is it being a bigot to warn American Protestants that they would be risking too much to send a Roman Catholic to the White House—not because he is a Catholic, but because as a Catholic he could not consistently uphold the American principle of the separation of church and state? If these things constitute bigotry, then a great many bigots will go to the polls on November 8, wearing their label with dignity and honor, though deeply regretting the circumstances that make wearing it a necessity.

Not Until Vatican Speaks

IN A LETTER to the editor of *The New York Times*, published October 2, Harold A. Bosley, minister of the strong First Methodist Church, Evanston, Ill., tells why he cannot now vote for a Roman Catholic for President. The letter was written to supply an important word that a *Times* reporter had inadvertently omitted from the title of a sermon which Dr. Bosley had preached on February 28. The missing word was “now.” The correct title of the sermon was “Why I Cannot Now Vote for a Roman Catholic for President.” Writes Dr. Bosley: “I did not say, nor have I ever said, I would never vote for a member of that church for the Presidency. I did and do say that I cannot in good conscience do so until the principles of religious freedom and the separation of church and state are authoritatively accepted and proclaimed by the Vatican as being basic principles of that church. That has not been done to date to the best of my knowledge.” Mark these words, you who argue that American Catholics are different from Catholics elsewhere. The only authoritative voice of the Roman Catholic Church is that of the Vatican. No cardinal, no bishop, no priest, no theologian, no professor, no editor can speak for the Vatican. The Vatican speaks for itself, and its word is law, here in the United States as in other parts of the world. So Dr. Bosley is right in not voting for a Roman Catholic for President “until the principles of religious

freedom and the separation of church and state are authoritatively accepted and proclaimed by the Vatican as being basic principles" of the Roman Catholic Church. Let Senator Kennedy and his ardent supporters explain why the Vatican never has accepted or proclaimed these principles.

Oath or Conscience, In Event of Conflict

BACK in September, Senator John F. Kennedy told Protestant ministers in Houston, Tex., that he would resign from the Presidency if he could not make every decision in the national interest "without regard to outward religious pressures or dictates." He declared that he would do what his conscience told him to do. "But," he continued, "if the time should ever come—I do not concede any conflict to be even remotely possible—when my office would require me to either violate my conscience or violate the national interest, then I would resign the office; and I hope any conscientious public servant would do the same." Though Senator Kennedy does not concede any conflict between his oath of office and his conscience to be even remotely possible, yet the very mention of that possibility and the statement that in the event of such conflict he would resign the office of the Presidency would seem to be a tacit admission of doubt in his mind. Senator Kennedy could not say positively, without qualification, that there would never be a conflict between his conscience and his oath of office. And a resignation at this highest level of government surely is not what the American people want, even as the most remote possibility. Between the lines of the Houston statement also is the marked difference between the conscience of a Roman Catholic and a Protestant in matters of national interest, such as birth control, divorce, censorship, gambling, and the public schools. Senator Kennedy in the White House might quite easily see no conflict whatever between his Catholic-conditioned conscience and what he conceived to be the national interest. These are possibilities that the American people may choose to ignore on November 8 if they wish, but if they do ignore them they will do so perhaps to the peril of our American way of life.

Doing Something About Delinquency

NOT LONG AGO, as reported in the newspapers, seventeen youths belonging to a gang in an Eastern city were rounded up for burglarizing for "kicks." The police reported that these youths, all from better-than-average homes, had amassed \$10,000 in cash and jewelry in seventeen home and store break-ins. Another report indicates that in New York, N.Y., vandalism now costs the city school system about \$500,000 a year, \$400,000 of which is in broken windows. No doubt these two reports can be duplicated, in whole or in part, in cities and towns across the nation. Juvenile delinquency is a major problem, and it is urgent that something be done about it. A step in the direction of doing something was taken recently in New York when participants in a two-day consultation on the problem proposed a nationwide research program, to cost \$175,000, to determine what the nation's churches are doing both in preventing de-

linquency and in rehabilitating the juvenile offenders. Lauris B. Whitman, head of the bureau of research and survey of the National Council of Churches, presented the proposal to seventy-odd educators, ministers, and youth-work specialists who had been convened by the council's department of social welfare. Roy G. Ross, general secretary of the council, told the consultation that the issue is so urgent and serious that "we dare not wait for complete statistics." He pointed out that the churches stand at the forefront of the institutions that have a responsibility for combatting juvenile delinquency, but that they must work with allied agencies for the greatest effectiveness. Mrs. Katherine B. Oettinger, of the United States department of health, education, and welfare, challenged the churches "to provide alternatives so attractive that young people will freely elect the path of service rather than the path of destructiveness." The report of the consultation will be circulated among the churches for study. In part, it calls on the churches: (1) to keep their programs and services fully operative throughout the year, especially in the areas of high delinquency; (2) to provide worship and teaching in language that young people can understand; (3) to foster research and support local, state, and national legislation aimed at the prevention of juvenile delinquency.

Timely Deeds Of Good Will

TIMELY DEEDS of creative good will were performed recently on opposite sides of the world. In Lahore, Pakistan, Prime Minister Nehru of India and President Mohammed Ayub Khan of Pakistan announced a compromise that will end the long dispute over the use of the waters of the Indus River and bring inestimable benefits to millions of people in their two countries. Though the dispute over Kashmir has not as yet been settled, the two heads of state have agreed that the Indus waters shall be put to work to double or triple present irrigation in the area and to bring the means of a better life to perhaps fifty million people. And if this single act of friendship should help in a just and equitable solution of the entire problem of Kashmir, which goes back to the partition of the Indian subcontinent in 1947, it would be wonderful indeed. On this side of the world, at Bogotá, Colombia, Under Secretary of State Douglas Dillon presented to the economic-planning body of the Organization of American States our Government's plan to invest \$500-million in education, housing, and agrarian reform in Latin America. "Our fundamental task," said Mr. Dillon, "is . . . to outline the route by which the people of the Americas can achieve the material progress they desire without any sacrifice of fundamental rights and freedoms." In other words, our aim is to help the economically underdeveloped lands of Latin America to help themselves. Obviously, the \$500-million now authorized for that purpose is only a drop in the bucket. But it is a beginning, and no doubt its value in creative good will far exceeds its material value. And it is putting the major responsibility for the success of the venture where it belongs—on the countries receiving the aid. The program has come none too soon, as the revolution in Cuba has underscored for all the world to see.

Evangelicals of Puerto Rico Speak Out!

FROM Oscar Rodríguez, executive secretary and director of promotion of the Baptist Convention of Puerto Rico, we have the following communication: "We are facing a new situation in our political scene here in Puerto Rico with the creation of a Catholic Party, which seeks to destroy all the liberties that we have enjoyed under our democratic form of government. I am enclosing copy of a statement prepared by the Evangelical Council of Puerto Rico reaffirming our position. . . . The eyes of the citizens in the United States should be following events in Puerto Rico, in view of the coming elections in November, with a Roman Catholic as candidate for the Presidency."

The statement, signed by Angel Luis Segá, the council's president, begins with a list of principles which "the Protestants who compose the churches of the Evangelical Council of Puerto Rico believe, preach, practice, and maintain in civic life." These are: (1) the separation of church and state; (2) religious liberty; (3) freedom of conscience; (4) civil liberty; (5) the sacred nature of public office; (6) a non-sectarian public school; (7) the democratic process as a form of government, culture, economic development, and community life.

Following this list is a commentary, as follows:

1. The principle of separation of church and state arose as a consequence of the struggles, injustices, and obstructions to human progress caused by the establishment of a state-church, an ecclesiastical power, in discrimination against minority religious groups. The principle of separation does not mean that the state is atheist, irreligious, nor hostile nor indifferent to the religion of the citizens; but, rather, that it recognizes the right of the citizens to belong to and support the religion of their choice, in an institutional form (church) and independent of the civil power, according to the basic law of the state. The state cannot grant pre-eminence nor privilege to any religious organization, system, or institution which limits, places in disadvantage, subordinates, or discriminates against any other such organization; but, rather, the state must recognize them all on the basis of equality, subject only to the limitations of law. Nor should the state dictate to the church nor expect that the church be subordinate to the state in matters of faith and religious practices. . . .

From this principle of separation of church and state, thus understood, all the other principles are derived:

2. By religious liberty, we mean the right to belong to any religious movement or to no such movement, without this fact's being taken into account in the granting of the basic civil rights to individuals. Religious liberty includes the right to hold meetings and worship services, to create organizations and conduct religious activities and publicity, subject only to the limitations of law in a democratic state. When the state does not prohibit nor command, but rather recognizes, protects, and respects the exercise of the personal and collective religious life of the citizens, it has proceeded in keeping with the principle of religious liberty and cannot be properly accused of being atheist or irreligious.

3. Freedom of conscience may be defined as freedom in the inner life of man to hold opinions, think, feel, desire, and make personal decisions, with due respect for established law, which in its turn is subject to constant reno-

vation through the democratic process. This freedom includes the right to dissent from and attack any opinion, thought, feeling, attitude, or manifest personal preference, but with due respect for the persons involved and within the limits of the law. It does not give one the right to accuse others of being atheists, irreligious, antichristian, disloyal, or bad citizens simply because they do not agree with his personal, sectarian, or party opinions.

4. Civil liberty. With respect to the vote and the political action of individuals, the council believes that the adult citizen, member of a given church, is not bound to cast his vote in keeping with the opinion of the majority of that church nor with that of the church authorities, but rather in keeping with his own and enlightened judgment. In keeping with the principles of separation of church and state, freedom of conscience and civil liberty, the council rejects the intervention of churches, as such, in political struggles whether this intervention be through the support of an existing party or the creation of its own party. Nevertheless, we recognize that the church has a duty to teach and guide its members in all things related to civic life, and to enrich and illumine the conscience of these members; but it should discharge this responsibility without using ecclesiastical power or religious acts for political ends.

5. The council considers, in keeping with the principle of the sacred nature of public office, that every citizen has not only the right, but the duty, of participating in the political life of his country. Nevertheless, in the exercise of his civic duty, the Protestant Christian should proceed under the sovereignty of God with the same reverence, honesty, and purity with which he participates in the sacred fellowship of the holy life. . . .

In harmony with this principle, the Protestant Christian should avoid all participation in persecution, hostility, and malicious attacks for religious reasons. . . .

6. A system of public schools in a democracy has as its purpose the preparation for that citizenship which is most effective for the public welfare. The council believes in and supports this "common school" for the development of a democratic way of life, and therefore rejects every effort to teach any kind of religious dogma through or by means of the system of public education. The civil authority fulfills its duty toward the churches when it recognizes, respects, and protects all the religions of its citizens in the same way; but it should maintain rigorously the principle of separation of church and state in the system of public education. At the same time, Protestants recognize their responsibility to encourage religious education in both the home and the church.

7. Because the council believes in the democratic process, we consider it a duty of every citizen, and also of every church, to support, enlighten, co-operate with and honor the democratically constituted government, and those citizens whom the people considered worthy of occupying public office. This civic duty of the church involves the obligation to study carefully the programs of the several parties, the merits of the candidates for public office, and to offer constructive, loyal, and valiant criticism. It is the duty of the church to stimulate in its members a clear awareness of the social problems and of the civic responsibility of every person to co-operate in the solution of these problems, joining its efforts with other religious bodies whose confessions and practices may differ widely—just so long as this joint action does not contradict the fundamental principles mentioned in this statement.



Ideas That Have Gripped Me

Number Twenty-five in a Series

By V. CARNEY HARGROVES

ONE FALL I tried an experiment. Prompting it was a belief that Alice Hegan Rice, author of *Mrs. Wiggs and the Cabbage Patch*, was right when she said: "We are apt to have too many acquaintances and too few friends; read too many books and not enough good ones; have too many diversions to enjoy any of them." So my experiment consisted of choosing and reading fifteen of the greatest books written prior to 1900.

The list was as follows: Plutarch's *Lives*; *Little Flowers of St. Francis*; *Sayings of Confucius*; Adam Smith's *Wealth of Nations*; Bunyan's *The Pilgrim's Progress*; Homer's *Odyssey*; *Confessions of Augustine*; Thomas à Kempis' *Imitation of Christ*; *A Thousand and One Nights*; Darwin's *Origin of Species*; Karl Marx's *Das Kapital*; Plato's *Dialogues*; the Koran; a selection of Greek dramas; and the Bible.

I read these with varying degrees of thoroughness and found that I had browsed in the fields of history, religion, philosophy, economics, biography, fiction.

This discipline in reading magnified certain ideas and confirmed specific truths that have had a prominent place in my preaching. One of these ideas is that most people who achieve greatness do so in spite of the odds against them. Concerning Demosthenes, Plutarch said: "He was meagre and sickly from the first . . . he had a weakness in his voice, a perplexed and indistinct utterance . . . which by breaking and disjoining his sentences much obscured the sense and meaning of what he spoke. . . . When he first addressed himself to the people he met with great discouragement and was derided for his strange and uncouth style." To overcome his shortcomings, Demosthenes built an underground study, where he spent long hours in rugged practice and discipline. His time was so invested that ultimately he became the greatest of all Greek orators.

On or about the thirtieth Arabian Night, Scheherazade told a story of Es Samit, the barber, also known as "the silent one." The barber found himself in difficult straits, in danger of being beheaded because of an accidental association with enemies of the Khalifeh. His resourcefulness, however, in the face of almost overwhelming odds, brought him favor and position.

If willing to identify ourselves with Bunyan's Pilgrim, most of us could make a progress report. Like Pilgrim, we travel a rough and uneven course; like him we encounter many obstacles. But, also, like him we know that if we persevere we shall be victorious.

Homer's *Odyssey* and the Book of Job should be read together. Both offer explanations for the troubles that overtake men. Both suggest that some of the time men bring misfortune upon themselves, and that on other

occasions they are the victims of circumstances beyond human control or understanding. Both Odysseus and Job plumbed the depths of suffering and despair. Both came close to losing all hope. But, overcoming their misfortunes, one becomes "god-like" in his strength and beauty, and the other blessed of the Lord.

A second idea is that those who contribute most to life are conformists to the highest moral code of their society. After Odysseus had been gone from his home in Ithaca for a long time, numerous suitors sought to marry his wife, Penelope. Day after day she delayed making a decision, always believing that her husband was not dead but would return. Her excuse was that before her remarriage to another she must complete the weaving of a shroud for her father-in-law, Laertes. Then each night she contrived to have her work unraveled, so that the shroud was never finished. Her loyalty to Odysseus was revealed on his return, after twenty years.

Francis of Assisi invited a few companions to share with him his ideals of poverty, humility, chastity, obedience. One day a peasant said to Brother Francis, "Take heed that thou be in truth as good as all men account thee, for many have faith in thee, and, therefore, I admonish thee to be no other than that for which the people take thee." Francis was not angry at these words. "Neither did he say within himself, 'What right has such a creature to admonish me?' But instantly dismounting from his beast, he knelt down upon the ground before that poor man, and, kissing his feet, humbly thanked him for his charitable admonition."

The third idea is that history has a way of vindicating truth. Time disproves the fallacy that error is usually on the throne, while truth suffers on the scaffold. Time stood on the side of Joseph, Ruth, Esther, Daniel, vouchsafing the integrity of their positions. Nineteen hundred years of history testify to the victorious life of Jesus Christ.

No good cause is ever permanently lost. John Bright observed: "If we cannot win as fast as we would wish, we know that our enemies cannot win at all." Emerson wrote it this way: "The lesson of life is to believe what the years and centuries say against the hours."

Charged with being "an evil-doer and a curious person," a corruptor of the youth of Athens, Socrates was made to drink the poisonous hemlock. The centuries have reversed the guilty verdict and given weight to the judgment of Plato: "He was wisest and justest and best of all the men whom I have ever known."

Again and again, the light shines in the darkness, and the darkness does not put it out (John 1:5). Wise is he who listens to truth and obeys it.

Se Habla Español

American Baptist Work Among Spanish-speaking People

By ADAM MORALES



SPANISH-SPEAKING Christians say the "official" language in heaven must surely be Spanish; for Spanish is an expressive language, with poetic words, euphonious sounds, and many epigrams and figures of speech. Spanish is sweet, melodious, rhythmic. It has the freshness of the vernacular "Piropo," by which, for example, a man can tell the girl he loves that he "would like to be blood, so that he could dwell in her heart," and, in the same vein, tell his rival that he "would like to be poison to be drunk in his first morning cup of coffee." Spanish abounds in other such innocent talk to make life interesting.

Spanish is spoken by 250,000,000 people in the world, nearly four million of whom live in the United States. The familiar sign "*Se habla Español*" has a special meaning of welcome in many places of business and even in some Protestant churches throughout the nation.

From Cucamonga, California, to Schenectady, New York, one hears the enchanting music of "La Malagueña," the heart-warming tune of "Granada," or the soft sweet ballad of "Cielito Lindo"—all sung in Spanish, with the heart throb of a falsetto that is neither a yodel nor a howl, but rather a deep, loud cry from the bottom of a romantic heart.

As a cultural group, most Latin Americans are close to their native lands and have a complex culture conditioned by tradition, inhibitions, and superstitions. Spanish culture has been emotionally unbalanced by the patriarchal form of family life. It has been fed on pride, honor, and freedom. It thinks more of life than of business, of rest than of time, of pleasure than of money, and of friends than of possessions. People with

such a social background do not easily blend with highly practical, matter-of-fact Anglo-Americans, to whom speed seems the eternal order of the day—and the night. To the Latin, the amazing American way of life might be described by three short typical American expressions: "Yes, sir," "No, sir," "Ulcer." Material success seems the final goal, rather than experience and fulfillment. A Latin American may have a nervous breakdown before he makes the adjustment.

The process of becoming adapted to new or different cultural patterns is rarely totally accomplished. A long period of special conditioning is required. In missionary work, acculturation is more than just an exchange of old patterns for a set of new ones. It is the blending of the values of two or more cultures and the adoption of the highest level produced by each. Even as the rainbow radiates unique and spectacular beauty by maintaining the identity of each color and holding the glow and afterglow of each shade, so acculturation protects the inherent values of each cultural trait and adds beauty to life as a whole.

All language groups entering our country face the problem of the conflict of cultures and the transition from their native tongues to English. The problem with the Spanish-speaking people is aggravated, because there is a constant influx of Mexican and other Latin immigrants, all of whom have a deeply rooted sense of Hispanic pride. While most Spanish-American young people adopt the English language and the American way of doing things, still many who come from South of the Border insist on preserving a minority culture. These keep the problem of cultural conflict on a high level of tension and indecision.



Students leaving the chapel at the Spanish-American Baptist Seminary, 512 South Indiana St., Los Angeles



As in all our churches, the task of Christian teaching in the Spanish-American churches begins at an early age

The work of the kingdom of Christ among the Spanish-speaking people has an important historical dimension in American Baptist home missions in the United States. Fifty-five years ago, Bible-study classes for small groups of Mexican people in the Southwest planted the seed for Spanish-speaking American Baptist churches. From this humble beginning have grown many churches with strong programs and with self-supporting status.

These churches came about through the preaching of the gospel in Spanish, with only one purpose: to bring into the fellowship of Christian believers people with a common background, the same language, and a similar pattern of expression, even though the process required segregation of these churches from English-speaking churches. At that time, organizing a Mexican church was the normal, socially acceptable, Christian strategy.

Difficult as it was, leaders of these churches were adequately trained to serve as pastors. The Spanish-American Baptist Seminary was established in Los Angeles, California, as early as 1921. Now, almost forty years later, this institution can well be proud that one hundred thirty-five graduates now serve all the way from San Francisco to New York, and from the Canadian border to Mexico, Puerto Rico, El Salvador, Nicaragua, and Peru. This seminary continues to serve the entire field of our American Baptist home-mission enterprise. It is second to none in its field.

A NEW DAY has arrived in Spanish-American churches, and new needs are changing the pattern. In a vigorous effort to make the new approach effective, the ministry of the church has at least four major dimensions.

One dimension is to have Spanish-speaking departments in English-speaking churches. Usually a Spanish-speaking pastor becomes assistant pastor, with specific responsibility to minister to the Spanish-speaking group. The purpose is not to create a church within a church, but to provide an extended ministry of the church as it seeks to fulfill its responsibility to the entire community. "*Se habla Español*" in such a church means: "We are concerned, able, and willing to serve the larger portion of this community."

Another dimension is to have English-speaking services in the Spanish-speaking churches—for the young Latin Americans, for Anglo-Americans, and for non-Spanish-speaking families in the community. This method has been tried and discontinued, only to be tried again at a later date.

Paradoxical as it may seem, this most difficult approach to the problem of acculturation will ultimately be the most effective of all the methods. The day is here when almost every Spanish-speaking group receiving financial support from our missionary agencies will be requested to conduct one Sunday service in English and another in Spanish. Needless to say, a bilingual pastor is important to the success of such a program. The sign on the door of such a church could read: "We speak English with a Spanish accent."

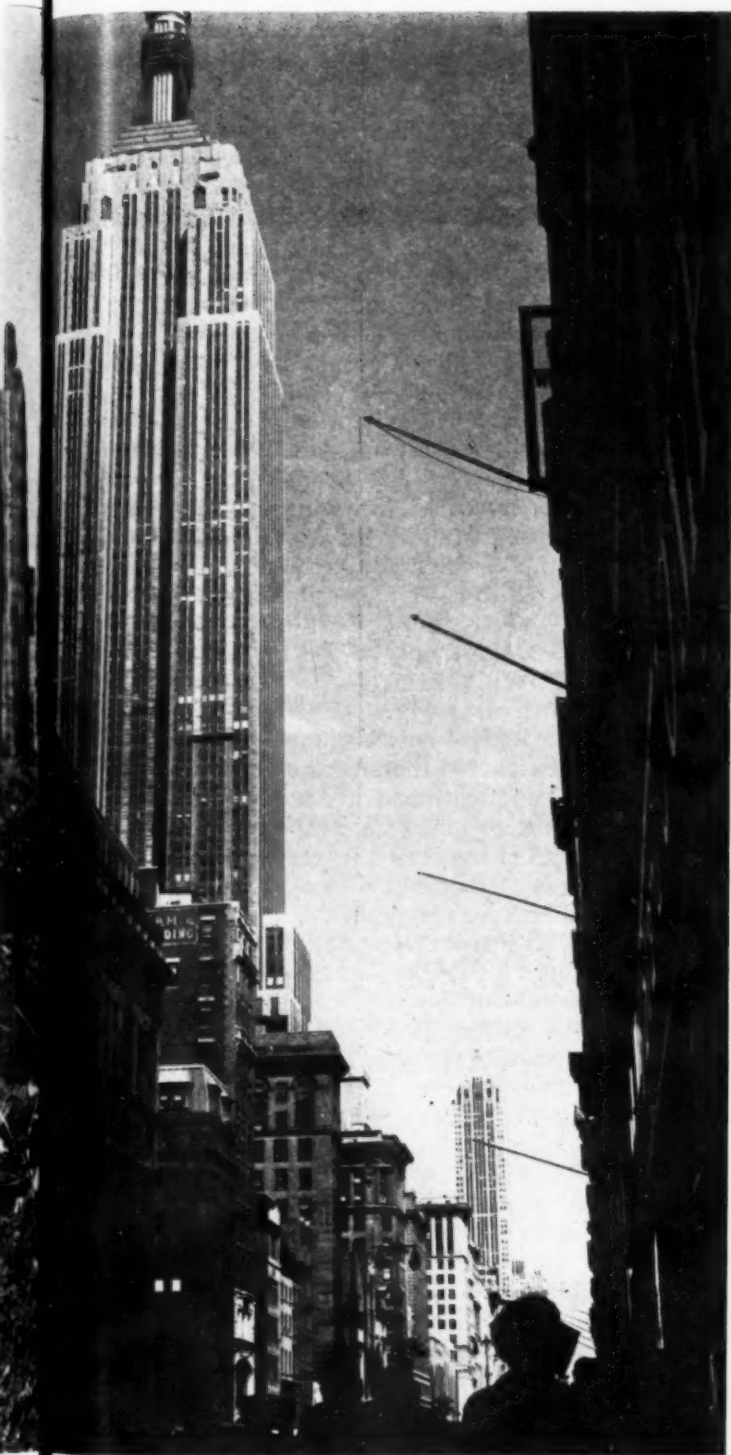
A third dimension is the reverse of the first one. A limited attempt has been made to establish English-speaking departments in Spanish-speaking churches, employing an English-speaking assistant to lead the



American Baptists work among Spanish-speaking people, not only where the tall cacti grow (Latin America) . . .

non-Spanish-speaking group. However, when the assistant pastor is Anglo-American, the normal tendency is for the English-speaking department to separate from the Spanish church as soon as it grows to partial support. And, if the assistant is a Latin American, even though the English-speaking department is a good one, not many Anglo-Americans come to the church.

Admittedly, this method is not the most effective, although it is a needed ministry in areas where the Spanish-speaking residents are so numerous that the English-speaking churches have left the community,



but also where towering buildings reach for the sky (in the cities and towns across this whole broad land of ours)

leaving behind thousands of non-Spanish-speaking residents without a Christian ministry. Spanish-speaking churches in such an area would double their ministry and membership if they would create an adequate program to minister to the non-Spanish-speaking residents, and also encourage their own young people to become a part of the English-speaking department.

This method would accelerate the process of bridging the social gap that now exists among these groups. The sign at the entrance of these churches ought to read: "*Se habla Español*, with an English accent."

A complete step in cultural transition has now been achieved by at least one church, which started as a Spanish-speaking mission sixteen years ago. In the second year of its existence, the pastor insisted on having English worship services every Sunday morning. It was not easy then. Too many critics waited for the church to fail or to go back to all-Spanish services.

But the pastor was a man of vision and strong determination. At first, only a few Anglo-Americans visited the church services and participated in special activities. Later several children, who had no knowledge of Spanish, enrolled in the Sunday school and were placed in Bible classes taught in English. Eventually several English-speaking Americans became members of the church. This church has now made a complete conversion of all its activities to one language—English.

Sixteen years is a short time in such a church. However, the members bought land, erected a building, and became self-supporting—in that time. The church's membership has grown substantially. The church deserves to be congratulated for taking a significant transitional step. The sign of "*Se habla Español*" on its door has disappeared.

ONE HUNDRED AND THREE Spanish-speaking Baptist churches in sixteen states of the Union are now related to our denominational agencies. Several area associations offer inspiration and fellowship.

Three Spanish-speaking conventions are well organized and promote missionary projects in Mexico and Central America. The Southern California Mexican Convention includes forty-two churches from the local area, Lower California, and Arizona. The Spanish-American Baptist Convention is made up of twenty-eight churches in the Middle West. And the Latin American Baptist Convention functions in Northern California, with representation from fourteen churches.

At present, the work requires four full-time area directors and one national director. To guide the work among Puerto Ricans in New York city, a Spanish-speaking minister is supported jointly by the American Baptist Home Mission Societies and the New York Baptist City Society. In the large metropolitan area of Chicago, a full-time director is assigned by the Chicago Baptist Association and the American Baptist Home Mission Societies. In Southern California, the Mexican Baptist Convention joins with the state convention to support a full-time director of Spanish work. Recently, The Kansas Baptist Convention, in co-operation with the American Baptist Home Mission Societies, appointed a full-time missionary pastor and director of Mexican work. For several years now, a full-time national director of Spanish-speaking work in general has been assisting state and city executives in finding adequate leadership, financial support, and programming.

New challenges are ever present in this vast field. Acculturation requires highly intelligent pioneering. It is essential that we create a genuine feeling of Christian fellowship. A patronizing attitude, or a mere desire for coexistence, is not sufficient. The majority must outgrow its dislikes and prejudices. The minority must outgrow its social fears and complexes. Conventions, associations, churches, and individuals can help Spanish-Americans by offering co-operation and cordiality.

PROGRESS IN PROPERTY TRANSFERS OVERSEAS

IN JUNE, I returned from a field trip of five and a half months, during which time I visited Burma, India, Thailand, Hong Kong, and the Philippines.

I was sent by the boards of managers of the American Baptist Foreign Mission Societies, whom I serve as treasurer, to observe at firsthand the latest developments in our maturing plans for the transfer of mission properties to the responsible field bodies.

I brought back some definite reactions to the situation on each field as it has progressed so far, and I want to share, in addition to these observations, some of the major principles and problems to be faced in the whole matter of property transfers. These are facts and principles with which American Baptists ought to become more familiar; for we as a denomination find ourselves, as a result of them, in the forefront of the major Protestant groups in what is sometimes called "indigenization"—transfer of responsibility for overseas work to the overseas groups themselves, after we have aided them in establishing it.

One becomes increasingly aware, as he repeats his visits to these countries half a world away, that they are wrestling with many of the problems we are. They are in an earlier stage of industrial and educational development—one which we passed through many decades ago—but today they are faced with the demands and potentials of the twentieth century.

Fortunately, they start with some strong assets—a will to advance; for the most part a group of dedicated men at the top; and rich natural resources.

Governments, industry, and foundations all recognize that both here at home and abroad we need to work toward a more healthy, self-reliant society. Since the close of the Second World War, we have been projecting our program of missions into a world that has completely changed. Prior to the war the evangelistic, educational, medical, and agricultural programs were, in a large measure, free to pursue the purposes of the Foreign Mission Societies without too much concern over local government trends, and without interference. Today, however, national bodies are determining the program in practically every field.

Education has become a greater concern of Governments. In some countries, 40 per cent of the budget is being spent for education. Our own Government agencies are spending huge sums in aiding education and medical work. Foundations are aiding education and medicine.

Thus we see agencies in areas where we have been pioneers—agencies with funds far beyond anything that we could hope to provide for many of these purposes. Coupled with this is the feeling of these countries that those projects should be nationally controlled. We still have a recognized position in these areas, but we must plan for a long-range future.

In the midst of this constantly changing scene, I have found that American Baptists can look with pride to many new areas of activity in which they are sharing. Some examples are a dynamic evangelistic emphasis under the leadership of local organizations, with experimental pioneer programs; lay-leadership training;

stronger literature programs; new stewardship emphases; greater interdenominational co-operation; mass communications; and, hand in hand with all these, negotiations for transfer of properties to national Christian groups.

The method of transfer of property on all the fields has been the subject of study for several years. On each field different conditions exist—conditions peculiar to that field—so that national groups have viewed the problem from different angles.

However, the problems are basically the same. As the boards have considered the method of transfer they have been generally agreed that the interests of the work could best be preserved by providing for the transfer of the properties on each field to a central holding body, which would be so constituted as to have a well-defined relationship to the over-all responsible body.

THE GENERAL POLICY for transfer of property was adopted at a time when the national groups on many of the fields were only beginning to organize to take a significant part in the program of work. Few in the Christian community had had experience as individuals in owning or managing property. In the light of the conditions of the period it seemed wise to move slowly. It was felt that forward steps should await the initiative of the national groups.

This policy, as first stated in May, 1928, recognizes that the buildings for mission work, with the exception of missionary residences, are primarily for the benefit and use of the indigenous Christian community, and that, in harmony with the ideal of all missionary activities, shall, in time, pass over to the indigenous Christian church. In accord with this, ownership and control of church, school, and hospital buildings erected on the mission field with funds appropriated in whole or in part by the Foreign Mission Societies, shall ultimately be transferred to a responsible field body, preferably representing the entire administrative area, on conditions covered by adequate safeguards.

Under this policy, properties constructed largely from funds collected locally on the fields, if not already owned by the Christian community, should be transferred as early as possible. Station churches and schools of lower levels should be transferred as soon as it can be assured that the holding body will maintain them properly. Larger churches and institutions, which in many cases involve the principles of trusteeship, because invested designated gifts have been used, should be transferred only when there is assurance that the responsible field body has the ability to maintain the property and work in such a manner as will fulfill the trust expressed or implied in the acceptance by the boards of the funds used to provide the buildings.

To safeguard the future, the field body should state: (1) that the property would continue to be used for the purpose originally intended, or for some other purpose contributing to the advancement of the Christian movement in the area; (2) that it would be maintained in suitable repair; (3) that it would not be alienated

or disposed of without permission of the boards; and (4) that, if the property were sold, the proceeds would be used to carry out the original purposes or some purpose definitely contributing to the advancement of the Christian movement.

We must remember that, while a property policy can state quite matter-of-factly what can or should be done, the actual transfer of property is not quite so simple as preparing a deed made out to one of the national bodies.

Many properties were acquired during periods of colonial government. Some have come to the Foreign Mission Societies by grant, others by outright purchase. In a large number of cases there are many small parcels that comprise a large missionary compound. In many overseas areas, church property becomes a public trust, prohibiting sale or transfer.

Ways have been devised so that title to the property can be held by a central group related to the program, and so that properties can be freely transferred or dealt with in keeping with the program strategy of the particular area. For example, in Burma and India it has been found, after lengthy study and conferences with the local legal advisers, that this can best be accomplished by the creation of a trust association which will hold the property for the beneficiary body.

SINCE THE BOARDS have been making studies looking toward large-scale property transfers for so long a time, it was to be expected that some fields would have come by now to the place where such transfers could actually begin. Indeed, there are some areas where this will be possible shortly. But as recent complicated correspondence with all the fields had indicated, I found other areas where progress has come more slowly.

Let me summarize the current situation on each of the fields I have just visited.

Burma. A memorandum outlining the creation of a trust association, and a form of deed to transfer the property, have been prepared. These have been reviewed by the executive committee of the Burma Baptist Convention. In October, the executive committee recommended to the convention that the outline of the trust association be approved and that steps be taken immediately to obtain government approval for creating such a body. If the convention confirms the executive committee's action, it is likely that transfers of properties will be made gradually throughout the next year.

India. The general situation here, as it relates to method, is substantially the same as in Burma. However, extensive negotiations are necessary in order to list exact descriptions covering all the properties held, and to perfect the title to properties in some cases, since years ago titles to some pieces of land were held in the name of an individual missionary.

The situation differs in the three India fields. It would appear that actual transfers could take place in Assam before either South India or Bengal-Orissa is ready for transfer. Preliminary conferences in Bengal-

Orissa have indicated the desire that all necessary preparations be made, but that actual transfer take place at a later date, to allow sufficient time to prepare for this additional responsibility. The Telugu Baptist Convention in South India is taking steps to modify its constitution so that eventually it may have a trust association. This step and others will require time.

Japan. There is no problem in connection with transfers in Japan; for, under government requirements, title has been held by a Japan body for many years.

Philippines. Constitutional changes and property records are being developed so that steps can be taken for the eventual transfer of properties in the Philippines.

Thailand. Here there is no provision under the constitution for foreign bodies to own church or school properties. Property has had to be acquired in the name of an individual and then leased to the Foreign Mission Societies or local groups in order for mission programs to be established.

One cannot stress too strongly the complications that enter into considerations related to the transfer of properties to these local bodies. However, under the very forward-looking policy that was adopted as early as 1928, we now have reached a stage in the development of overseas missions where that which was envisioned under this policy can be consummated within the next few years. The boards are in the forefront of all major mission groups, not only from the standpoint of policy, but in the actual preparations that make such progress possible.

Actually, up until the present time it would have been extremely costly to transfer properties, because of transfer taxes and other taxes imposed by national governments. This cost has been a deterrent for practically all foreign-mission groups. However, within the last year the India Government has taken steps to cancel temporarily these transfer taxes, and ways have been found in other countries to accomplish transfers for a reasonable amount.

IT WOULD BE extremely unfortunate if, with the recognition of the development of responsible field bodies and the transfer of properties, American Baptists would for a moment think that the overseas challenge has been met. We have worked for years for the developments that are taking place, and tangible evidences of the fruits of our labors are visible on all sides. We have now reached a point where we must walk together with our overseas brothers and sisters in a spirit of togetherness, sharing with them not only our spiritual resources but our financial resources as well.

Foreign missions has made progress. It has moved ahead under the most difficult and trying circumstances, and has the opportunity today to move ahead into a glorious future, if we are but willing to recognize that change is taking place, and gird our loins with a plan and program to meet the changing situation.

I personally believe that before us is one of the most encouraging periods in foreign missions that ever faced any generation!



Missionary Imperatives of the Bible

1. The Old Testament

By LEONARD GITTINGS

THE REVELATION of God in the Old Testament unfolds gradually, and as it becomes clearer and fuller two emphases stand out and give distinctiveness to the biblical message.

The first emphasis is on the *oneness of God*. The foundations of a unique monotheism are laid, forming a contrast with the polytheism, first of Egypt and later with that of even the enlightened Greeks and Romans. God becomes the Almighty Creator, the sole and righteous ruler of the world.

The second emphasis presents God as the *seeking God*, the One who reaches down into human life and endeavors to bring men into a personal relationship with himself. This emphasis, too, is unique, for it is missing from the other great religions of the East. Confucianism makes little or no place for God, stresses only the relationships between man and man. Hinduism, too, lacks a personal God and emphasizes the "seeking man." Man, caught on the grim wheel of fate (*Karma*), is trying to find his way pretty much alone through the maze and illusion (*Maya*) of life.

God, however, is pictured in Eden as calling to the man who has run away from him, "Adam, where art thou?" At the burning bush he appears to Moses, saying: "Behold the cry of the children of Israel is come unto me: . . . Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people . . . out of Egypt" (Ex. 3:9-10). To the high-born Isaiah, God comes looking for a messenger to send to a wayward people. "Whom shall I send, and who will go for us?" (Isa. 6:8), he asks the young seer. Hosea presents God as the rejected One who, nevertheless, speaks with tenderness to those who have turned from him. "I will heal their backsliding, I will love them freely" (Hos. 14:4), is the central message of Hosea's prophecy.

As these two emphases became more pronounced, they opened the door to a new insight. If there is but one God—and he is a concerned God—then surely *all* men must be the objects of his interest. This is *universalism*, and it has been well said that "universalism is the child of monotheism." As the Old Testament revelation unfolds, then, we get glimpses of the widening conviction that all the nations of the earth are to come under the just and benevolent sway of the Lord. And *prophetic universalism* reaches its highest point in the messages of these prophets who appeared in the immediate pre-Exile and post-Exile periods of Jewish history.

This break-through of the idea that God's purpose and blessing are for all nations is coupled with some-

thing of a sense of missionary obligation. To Abraham, founding father of the Hebrew nation, is given the promise: "In thee shall all the families of the earth be blessed" (Gen. 12:3). There are other translations of this text, but all of them point to a universal blessing through God's chosen mediators. This promise is repeated to Abraham (Gen. 22:17-18), to Isaac (Gen. 26:2-4), and to Jacob (Gen. 28:12-14).

The Book of Ruth, containing one of the most delightful of all Old Testament stories, has this universalistic emphasis. Out of the land of Moab, unclear to the Jew, comes a young woman with her Jewish mother-in-law to dwell in the land of Israel. "Thy people shall be my people, and thy God my God" (Ruth 1:16), she exclaims to Naomi. And no one turns her away. Rather, a pious Jew welcomes her with the word: "A full reward he given thee of the Lord God of Israel, under whose wings thou art come to trust" (Ruth 2:12).

Then there is the colorful Book of Jonah, "the most missionary book in the Old Testament." The aim of it is clear. God is not indifferent to the spiritual well-being of the people of the great Assyrian capital. Jonah is at first an unwilling messenger, but he finally goes to preach repentance and hope in the name of the Lord, who has said to him: "I have regard for Nineveh, that great city, where there are more than sixscore thousand persons that cannot discern between their right hand and their left hand" (Jonah 4:11). This remarkable little book, with its missionary concern, rejects a narrow exclusivism.

OTHERS among the prophets look out beyond the confines of Judaism and catch the vision of a kingdom that will even include the Gentiles. Jeremiah sees the Gentiles coming to the Lord "from the ends of the earth" that they might know his hand and might (Jer. 16:19). Zechariah discerns God speaking "peace to the heathen" and establishing his dominion "from sea to sea, and from the river to the ends of the earth" (Zech. 9:10). The last book of the Old Testament declares that "from the rising of the sun even unto the going down of the same" the name of the Lord "shall be great among the Gentiles" (Mal. 1:11). The writers of the Psalms sound the same note. The way and saving health of the Lord are to be known among all nations, and he will govern them righteously (Ps. 67). All nations shall call him blessed and be blessed in him (Ps. 72).

One of the noble prayers of the Old Testament is that of Solomon at the dedication of the Temple. It,

too, has this universalistic note. "Moreover," prayed the king, "concerning the stranger that is not of thy people Israel, but cometh out of a far country for thy name's sake; . . . when he shall come and pray toward this house; near thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, to fear thee, as do thy people Israel" (1 Kings 8:41,43).

But it is Isaiah who most frequently and deeply stresses the theme of prophetic universalism. He bids all the ends of the earth look to the Lord and be saved (Isa. 45:22-23). He sees every knee bowing, every tongue confessing, and all men seeing the salvation of the Lord (Isa. 52:10). The sons of the stranger shall "join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants" (Isa. 56:6). They are to be brought to God's holy mountain, to become joyful in his house, which shall be called "a house of prayer for all people" (Isa. 56:7). Here, indeed, is the gathering of the nations!

AFTER the Exile in Babylon, the majority of the Jews never returned to their native land. Their colonies later were scattered throughout the Graeco-Roman world. During the interbiblical period their number greatly increased, and there were said to be four and a half million Jews in the Roman Empire at the time of Christ.

Adolph Harnack, the eminent authority on the history of early Christianity, is of the opinion that this great number of Jews—some seven per cent of the total population—can be explained only in terms of conversions to Judaism, and not by natural increase. Be that as it may, there is little doubt that many Jews must have carried on what amounted to a missionary enterprise as they shared their monotheistic faith with the people of the Hellenistic world in which they moved.

Jesus referred to the scribes and Pharisees who "compass sea and land to make one proselyte" (Matt. 23:15), and Paul described the Jew of his day as one who thought of himself as "a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of children, who has the form of knowledge and of the truth in the law" (Rom. 2:19-20).

The Jewish historian Josephus boasted that "there is no city among the Greeks, nor any among the barbarians, whither our custom of sabbatical rest has not spread." And Philo, the great Alexandrian Jew, wrote earnestly of the need for commending the Jewish faith to the Gentiles. He even asserted that the Greek translation of the Old Testament (the Septuagint) had been translated for a propaganda or missionary purpose. We do not know just when the synagogue first appeared among the Jews, but we do know that it was designed for worship and instruction. The synagogues played an important part in the spread of Judaism in the Roman world, and the early Christian preachers of the first century took advantage of them as centers in which to proclaim their own message to the Jews.

There were different degrees of conversion to Judaism, and there were two kinds of converts. Those who became proselytes became Jews in every respect and completely lost their former Gentile identity. There

were, however, many who were influenced by the missionary testimony of the Hellenistic Jews of the Dispersion and by the influence of the synagogues, "which strove to interest well-disposed pagans, admitting them at least to their precincts, and instructing them in the truth." These were known as "God-fearers," or the "devout," and we meet several of them in the New Testament. The centurion at whose faith Jesus marveled (Luke 7:3-9) and Cornelius, to whom Peter went (Acts 10), are two of them.

There were, however, two different schools of thought. Many Jews continued to be separatists, unwilling to share their faith with others. This was more true of the Palestinian Jews than of those of the Dispersion, who were no longer willing to segregate themselves from the rest of mankind. At the time of Christ's birth two great teachers were living who represented the two schools. Shammai made such rigorous demands of any would-be convert that proselyting made little progress in his circle of influence. Hillel, however, favored a liberal policy and was imbued with a sense of mission. "Love men and draw them to the law," he urged his followers, with something of the universalism of Isaiah. It is interesting to note that Gamaliel, the teacher of Paul, was of the school of Hillel.

The high peak of Jewish proselyting and missionary effort seems to have been reached about the middle of the first century. Then a decline set in. After the Great Rebellion and the capture of Jerusalem (A.D. 66-70) the Jews were scattered. Many became bitter against all Gentiles and became fiercely separatist and anti-missionary. Yet for a while the synagogue continued to be something of a rival to the church. After the first century, however, proselyting became increasingly a thing of the past in Judaism. While its ethics were still admired by many, Judaism no longer commanded the attention it once had known in the pagan world. Its place was taken by the vigorous new faith which had arisen among the Jews, and which possessed an ardent missionary fervor. It was the Christians who were destined to carry the message of redemption to all the nations of mankind and to build a world fellowship.

WITHOUT pressing historical analogy too far, may we not say that the lesson of the Old Testament and of Israel is that the faith that does not accept its divine commission and propagate itself must inevitably be relegated to a secondary place in the plan of God and in the experience of men? There are missionary imperatives that we cannot ignore. Christ wept over Jerusalem, the great religious center of a people who had not fulfilled their high calling.

"Phariseeism with its exclusive spirit had triumphed. The Jews in the Diaspora submitted to its dictation, missionary zeal waned, and Judaism retreated into a self-imposed ghetto. So great, however, was its unifying power, so strong was the bond which held the children of Israel who lived in the Diaspora to those who lived in Palestine, that the Hellenistic Jews, who once had been open to new and universal ideas in the field of religion, now shut their ears to the Gospel and persecuted the apostles of Christian world religion."¹

¹ Paul Heinisch, *History of the Old Testament* (St. Paul, 1952), p. 407.

WHEN WE ARE ON THE RECEIVING END

BEFORE me lies a letter of thanks from a man who wrote it to those who had sent him gifts. Here is a passage from it: "Not that I complain of want; for I have learned, in what state I am, to be content. I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in him who strengthens me."

Certainly the person who has learned the secret of how to endure changes of fortune with such serenity, has found a security devoutly to be wished. If we could only discover how to be content in both privation and prosperity, much of our restlessness and anxiety would vanish.

Which is harder on character, a change from prosperity to privation, or from privation to prosperity? It has often been argued that the rich are more likely to go wrong than the poor. Such arguments have good gospel precedent, for Jesus often warned that the possession of things is prone to inflate the ego and to dull the sense of need, so that the possessor of things lacks the humility and hunger which open the soul to God.

However, there are temptations of poverty as well as of prosperity. On the one hand is the temptation to self-sufficiency, to self-indulgence, to hard-heartedness. On the other is the temptation to self-pity, to envy, to bitterness.

The letter from which I have quoted was written in prison. The writer had once been up, and now he is down. He came of a family proud of its heritage. He had grown up in the social prestige of his group. From all this he had been ostracized. He had been cast off by his own countrymen. He had suffered the cruel distempers of fickle crowds, sometimes being welcomed with applause only to have the mob later turn and stone him. But he clearly shows that he knew how to be abased without becoming sour or self-pitying or bitter.

The reason why Paul knew how to endure adversity is that he had learned how to use prosperity. The process might have been reversed. Some men so school themselves while they are poor that when they become affluent they keep their heads and their virtues. The two lessons go together. It is in the years of struggle and privation that a man learns how to be safely rich. It is in the time of prosperity that we need to acquire the qualities which can keep us contented if and when we find ourselves on the receiving end.

At a village blacksmith shop I recall watching the blacksmith take down rough pieces of iron from a nail in the rafter and put them into the flaming forge. Then he would pound the white hot iron on his anvil and thrust it into the water. I never knew just what part the heating and hammering and cooling each played in preparing that horseshoe, but together they somehow toughened and shaped the crude iron until it could stand the beating of the horse's hoof on the hard road. And when I read this letter of thanks from Paul to the Philippians, I feel that I am standing before God's forge, watching him transform the rough temperamental Saul of Tarsus into the saintly Paul, who could

endure both hunger and plenty with courage and contentment.

As again we approach our national Thanksgiving Day, when many Americans are living in fantastic prosperity, and many others find themselves in privation, let us look for the secret which made Paul able both to abound and to be abased.

The first element which strikes me is humility. The word "humility" was known among the Greeks and Romans, but it was a term almost of contempt. To be humble was to be mean-spirited, a sort of cringing soul. But Jesus took the concept of humility and made it a virtue. And how did Jesus do it? He developed humility by setting man's stature against the measure of God's greatness. In God's presence our pretensions seem petty and our boasted power is dwarfed. In the light of his purity we see our imperfections and are humbled.

WE CANNOT be sure to take the true measure of our own talents by comparison with our fellow human beings. Phillips Brooks very wisely said that if he were given the privilege of choosing a young man's companions, he would select a few who were inferior to him, so that he could learn patience and charity. Then he would choose some companions who were the young man's equals, in order that he could learn the full give-and-take of friendship. And then he would pick even more comrades who were his superior, so that the young man might learn to look up humbly and aspire to higher levels. All that is a good formula, but of ourselves we cannot be trusted to pick our friends in such proper proportions. We have a tendency to drift toward those of lesser talent who satisfy our feeling of superiority. Or when we are in the presence of those above us, we are prone to get an inferiority complex.

Jesus, however, puts us in the presence of God, who dwarfs us, of course, but in the way that a father humbles his child. In a normal family, what growing lad does not think his father is wonderful? The little fellow looks up to his father as one who is big enough to do anything. He is humbled before his father, but not humiliated, because he feels himself a part of his father. Thus the boy is both humbled and exalted by his father's bigness. So it is with us when we feel ourselves in the presence of God. We see how small and dependent we are, and we are humble. But we are exalted at the thought of what we are as sons of God and of what we can be through him.

Humility is a virtue; humiliation is an evil. And those who are on the giving end must be humble, so that those who are on the receiving end are not humiliated. It would be easy for an American to become puffed up as he compares the rich resources and industrial efficiency of the United States with the materials and methods of the Orient. But we should be humbled by asking ourselves whether we have made correspondingly more out of our vast opportunities than the others have out of their limited possibilities.

If America is to help less-favored nations to their feet, we Americans must learn the Christian spirit of humil-

ity. While we are on the giving end we need to remember that we will some day be on the receiving end. Time will see to that. Age or illness brings the strongest of us to the point where we must be waited on.

The second element is gratitude. Professor Henry Nelson Wieman, of Chicago, once suggested that, just as the devout Roman Catholic has a string of beads called a rosary to keep count of his prayers, so each of us should make a mental rosary of his most precious memories, including the beauty he has seen, the fellowship he has enjoyed, and the good gifts that life has brought him. Professor Wieman would have us frequently count the beads of this mental rosary and to give thanks to God for each separate favor.

The idea has merit, for when we start to count our many blessings, to "name them one by one," as the old hymn puts it, we begin to rummage among our memories and uncover many forgotten reasons for gratitude. Our minds run back to the days of our childhood, when parents sat beside our beds and held our feverish hands. We remember how long we were on the receiving end of our homes.

And then we think about those who made this land a fit place for our fathers to live in. In early New England it was a Thanksgiving custom to place five grains of corn at every plate as a reminder of those stern days in the Pilgrims' first winter at Plymouth, when the food was so depleted that only five grains of corn were rationed to each individual at a time. We do well to recall also that on the day when the ration was down to those few grains, there were only seven healthy colonists to nurse the sick, and that one-half their number lay in the windswept graveyard on the hill. And yet in the following spring when the *Mayflower* sailed back across the Atlantic, only the sailors were aboard.

WHEN OUR MINDS begin stirring our memories, who does not feel unspeakably grateful for the blessings we take for granted in free countries like the United States—the freedom to worship God according to the dictates of our own consciences, the rights of free speech, of a free press, and of free public schools? Can you imagine what it would be like to live in a land where a dictator's whim may be the law of tomorrow?

And when as Christians we start to count our mental rosary of blessings, our memories go all the way back to Calvary, and our hearts well up with inexpressible gratitude. We realize that we are all on the receiving end. No one of us is paying his full way through life. The human race could be roughly divided into two groups: those who think they are giving more than they get, and those who think they are getting more than they give.

Paul belonged to the second group. He felt that in whatever state he was, he was getting more than he was giving. He saw himself as on the receiving end. And so are we. Taking it all in all, whether we are in plenty or in privation, we are on the receiving end.

Along with humility and gratitude, I find a third factor in Paul's secret of contentment. And that is

imagination. If we are to come through changes of fortune without cracking, we must learn to exercise our imaginations.

Imagination plays an immeasurable part in our living, but instead of harnessing it for use, too often people let their imaginations run away with them. In these dark and dangerous days, we sit around imagining all sorts of things. But let us put a test to ourselves. What direction do our imaginings take? Are we thinking of all the dire things that might happen to us, such as we might get sick, or we might lose our property, or the Communists might take our country over? Why go on? We can all conjure up visions of what others might do to us. But we should use our imaginations to picture what others might have done *for* us, and what we could do for others.

We need imagination in all our personal relationships. Perhaps you are going to call on a friend who a few years ago was prosperous and well. Now he is ill and poor. You feel it your duty to visit him. You feel sorry for him. You have a lurking thought that he has mismanaged his affairs. Of course, you try to conceal the fact; yet down in your subconscious mind you have a slightly condescending sense of pity.

Now, if that is your attitude today while you in your health and prosperity are on the giving end, just imagine how you might feel if five years hence you are down or sick and someone comes to call on you. Will you not then say to yourself, "He's pitying me. He thinks I've been a poor manager"? I fear you will then not be cheered by your friend's visit.

You see how it works. While we are on the giving end we must learn to put ourselves in the place of those on the receiving end, lest when the roles are reversed we shall ourselves be most miserable. And some day even the strongest of us reach the receiving end.

There is a grace of giving and there is a grace of receiving, and the two must be learned together. Charity must be seasoned with charitableness, and humility must safeguard us from humiliation. This is Paul's secret. It must be practiced in our most intimate personal relationships, as well as in our widest national contacts; for without it the billions we may give for relief may only beget future bitterness.

A FEW DAYS AFTER the death of his daughter, Oliver Cromwell called for a godly friend to read to him Paul's words to the Philippians with which this meditation began. When the passage had been read, Cromwell said that this Scripture had saved his life after a previous tragedy, the death of his eldest son. Then he repeated Paul's words: "I have learned in whatsoever state I am, therewith to be content." Then he exclaimed, "'Tis true! Paul has learned this, and attained to this state of grace; but what shall I do?" A moment later the stern old Cromwell went on to quote Paul's further word: "I can do all things through Christ which strengtheneth me." Then a smile broke over his face and he said: "He that was Paul's Christ is my Christ, too."

AMONG THE CURRENT BOOKS

STEWARDSHIP AND CONTEMPORARY THEOLOGY. Edited by T. K. Thompson. Association Press. \$3.50.

This book has nine chapters, each written by a different person. It deals with the idea of stewardship in the Bible and in the history of the Christian church. It then proceeds to discussions as to how tithing may be practiced in the twentieth century, and the relationship of stewardship to doctrine, vocation, and ethics. The last chapter has to do with stewardship in an economy of abundance. The book is an outgrowth of the Theological Study Conference on Stewardship held at Wagner College, Staten Island, New York, in 1959, under the sponsorship of the department of stewardship and benevolence of the National Council of Churches.

LET US BREAK BREAD TOGETHER. By Fred D. Gealy. Abingdon Press. \$2.50.

These seventy-two meditations for the church year were not prepared for publication by the author. Students secretly tape-recorded some of Dr. Gealy's chapel talks and prepared them for publication as an expression of their affection for, and appreciation of, what his messages had done to stimulate their thinking about spiritual realities. The publication was presented to their professor of New Testament and church music upon his retirement from Perkins School of Theology. A fair conception of the types of messages that young people find helpful may be gained from reading this positive, congenial, compact, and provocative volume. Many seed thoughts for devotional talks and sermons will be discovered in these meditations.

BEGGARS IN VELVET. By Carlyle Marney. Abingdon Press. \$2.00.

Dr. Marney is gifted in finding sermons in practically everything he sees, touches, or hears. He is not a sensational preacher who dwells on the superficial. He reflects on the eternal realities of life that face mankind from the cradle to the grave. The book gets its title from one of the typical thirty-six talks. It recalls the nursery rhyme about the beggar who came to town in velvet. One begins to read such a sermon in a light manner, but suddenly he realizes that he is elevated to the serious demands that God makes on life. These down-to-earth messages

lift one into the presence of the heavenly King. Wit, humor, the common place, and jokes are all used to serve one purpose—to give serious consideration to "the life we lead, the way we do, and the hope we have." There are no auction sales, or marked-down prices, in the market of life. Spiritual values are costly, and to obtain them one must, with Christ, pay the price. This book makes this fact clear, and encourages the reader to reappraise his spiritual assets.

A PROTESTANT SPEAKS HIS MIND. By Ilion T. Jones. The Westminster Press. \$3.95.

The word "mind" is used advisedly in this book. Carefully scrutinized documentary evidences, not baseless accusations, are presented by the professor of practical theology, San Francisco Theological Seminary, to support his thesis that Roman Catholic doctrines, practices, and traditions place loyalty to "Christ's Church [Roman Catholic] before all other beliefs, interests and institutions." The purpose of this study is to determine, in the light of New Testament teachings, church history, theology, and the writings of popes, priests, and Catholic educators, whether a Catholic President of the United States could serve in the best interest of all its citizens and whether he would uphold the basic American principle of the separation of church and state. The author quotes freely from numerous authenticated records and references, which he identifies, to support his conviction that a Roman Catholic President could not serve impartially the best interests of all Americans. One of the many examples he cites reveals that a Catholic Representative has been instrumental in securing "sneak gifts" from government funds, since 1948, for Catholic charities to the sum of \$36,390,000, with a substantial amount of this sum going to repair the pope's summer home. The reliability of this statement, and other alarming statements, is substantiated by records of dates, names, and places.

THE REBIRTH OF MINISTRY. By James D. Smart. The Westminster Press. \$3.50.

The author is Jessup professor of biblical interpretation at Union Theological Seminary, New York. This is an excellent book on the church and its ministry. After preliminary chapters on the Christian ministry in the

light of both the New and the Old Testament, the author pleads for a preaching ministry that makes the total biblical revelation relevant to modern life. There are chapters on how the minister should work as a teacher, as a pastor, and as a theologian. There is a particularly good discussion of evangelism and of what is the matter with much that is called evangelism today. It goes without saying that there cannot be a significant Christian ministry unless there is a significant Christian church. If the church is secondary in life, the ministry has a tremendous handicap.

THE MESSAGE OF THE BIBLE. By Charles M. Laymon. Abingdon Press. \$1.00.

As a guide to intelligent, inspirational, and enlightening Bible reading, this book is of inimitable quality. It offers no easy method whereby one may, in a few abbreviated suggestions, "discover the Word within the words." It does, however, furnish the blueprints and essential tools whereby the judicious workman may discover new beauty and truths in the Bible "as a book of salvation, whose message is primarily the work of God in history for our salvation." Dr. Laymon, a scholar with varied experiences as a teacher, minister, author, and editor, looks upon the Bible as a work that "was lived before it was written, and the recording of the events recreate the ancient scene so that its characters take on flesh and blood in our very presence."

THE KINGDOMS OF CHRIST. By Peter Bamm. McGraw-Hill Book Company, Inc. \$8.95.

Anyone familiar with the standard works on church history will find Peter Bamm's *The Kingdoms of Christ* an interesting departure from the norm. The author has spread before his readers the principal facts in the areas within his range of reference, but has added elaborations of old legends, discussions of half-forgotten, yet astonishingly interesting, themes, and illustrated the whole with an extraordinary wealth of pictures, charts, diagrams, and color plates which work to increase one's interest in the book as each page is turned. All told, the book contains 365 illustrations and 18 full-page color plates. Of the latter, a sixth-century picture of Stephen's martyrdom, a Byzantine reliquary of the eighth century, a beautifully enameled bronze fish from a Saxon hanging bowl of the seventh century, and an ancient stained-glass representation of St. Nicholas are especially worthy of note.

Ideas • Plans For Growing Churches

Inside the Department of Literature

By MARGARET H. TRESTER

A.B.C. Book of the Month

All dressed up in a historic theme, the 1961 *Book of Remembrance* is proudly presented by the department of literature. With creative art and devotional messages on divider pages (see below the divider-page illustration by Elias Keach), the book is just off the press in good time for your use at the turn of the year.

Available at all American Baptist book stores and the department of literature, the *Book of Remembrance* still sells at the low one dollar price. It is a must for every American Baptist family bookshelf.

Suggested daily readings have been added to the birthday calendar, as well as special feature sections pointing up current American Baptist thought and work. Many American Baptist families, schools, and colleges use the book daily, not only as a reminder of our witness in the world, but also as a stabilizing influence which, in times like these, is sorely needed. As a quick reference for national, state, and city personnel, the book is also most useful.

Order the *Book of Remembrance* now. Use it. Be informed on your denomination's mission throughout the world.

Map Supplement

For use with the *Book of Remembrance*, you will want to have on hand the new foreign-mission map. Centers of work and stories of our mission fields abroad are now combined in a colorfully attractive folder (see cover here). When opened, the map measures 22½ inches by 35 inches. Published by the American Baptist Foreign Mission Societies, it is available from the department of literature. Price, 75 cents.

For maps and supplemental information concerning the home-mission fields, write to the American Baptist Home Mission Societies, 164 Fifth Ave., New York 10, N.Y.

'Every Sunday Service Folders'

Over the past year, some especially fine devotional writing has been done by many leading American Baptist ministers and laymen for the fourth page of the "Every Sunday Service Folders." One hundred and seventy thousand members and visitors in our churches across the convention have

read and appreciated all the messages.

Cover pictures, selected to give worshipful balance of contemporary and traditional art forms each Sunday, are lithographed in two colors, with different color combinations every month, which add beauty and variety. Christmas and Easter folders are in four colors.

If your church is small and you do not produce your own calendars, or if your church is large and groups within may want to have their own programs, we recommend the use of these folders. They are inexpensively priced to fit your church budget—only 95 cents a hundred, postage paid. They are available from the American Baptist Publication Society, 1703 Chestnut St., Philadelphia 3, Pa.; 168 W. Monroe St., Chicago 3, Ill.; 352 S. Spring St., Los Angeles 13, Calif.

Christian Christmas Greeting

Last year, the department of literature produced a Christmas folder which could be used either as a program or as a greeting. Scores of people requested more copies, but our supply was limited. In view of that demand, we are revising the folder slightly this year and making it available in ample time for ordering before Christmas.

"Beneath the Roots of the Christmas Tree" tells the story in brief of many North American Christmas customs, weaving throughout appropriate Christmas music. The cover, in green and white, suggests the theme. There



CENTERS
of WORK

and

STORIES
of the FIELDS



MAP
of the

AMERICAN BAPTIST FOREIGN MISSION SOCIETY
WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

is a greeting on the inside flap.

It is perfect for use as a program with your choir and narrator. It is also the answer for many who would like to send a Christian greeting at Christmas!

Price, including envelope, only 5 cents each. Sorry, no quantity prices!

New Literature Plan

Subscribers to the "New Literature Subscription Plan" have been on the rise, as has been the high cost of handling. In order to maintain the present quality of the packet plan and to help underwrite the cost of mailing seven times a year, the price of the plan will be increased as of January 1, 1961, from \$1.50 a year to \$2.00.

However, a special offer is made to our subscribers and others who wish to avail themselves of it before January 1.

Regardless of the date on which your present subscription expires, we shall accept renewals up to three years at the present price of \$1.50. A one- two- or three-year subscription, if placed before January 1, 1961, will allow you the saving. Simply send your \$1.50 a year and indicate the expiration date of your present subscription. If you are a new subscriber, we shall enter your name on the list on the date it is received. Any orders received postmarked after January 1 will be at the increased price of \$2.00.

This is still a very modest price for the plan. Apart from all the new pieces of literature the subscriber receives, the *Book of Remembrance* and four copies of *The Secret Place* are included in the plan. Hurry! Place your renewals or new subscriptions NOW. Address them to the Department of Literature, 152 Madison Ave., New York 16, N.Y.

Film of the Month

What Happened? So often lately we American Christians have had to ask, "What happened?"

We have given of our substance and of our good intentions—only to find ourselves betrayed and rejected. Why?

Two items listed in your Baptist Film Library catalogue may speak to this question.



Scene from 'Jo Jo'

The first, while primarily intended for teen-agers, has something to say to all of us as we contemplate the loss of friends and of material resources all over the world. Jo Jo, member of a church youth group, wants to do good; a patronizing attitude defeats her purpose until a counselor helps her to understand the problem. Creative good will follows.

The second, in a humorous vein, but with a very serious undertone, asks: "What is the church, and why does it exist?"

The church exists solely to preach the good news that Christ and the love he personifies is the answer, the only answer to this tired world's problems, whether they be in your home town or in the international arena.

What Happened to Jo Jo? Black and white motion picture. 30 minutes. Rental, \$6.00.

What Happened to Hannah? Color filmstrip with 33 1/3 record. Sale, \$10.00.

Order from your Baptist Film Library. Please turn to page 47 for addresses.

From Our Bookshelf

Peace cannot be kept by force. It can only be achieved by understanding.—ALBERT EINSTEIN.

Co-workers Over the Seas

American Baptist Foreign Mission Society
Woman's American Baptist Foreign Mission Society

Missionary Education Calls for Action

By FRANKLIN D. COGSWELL

[How did we arrive where we are in missionary education? What is its relationship to the present foreign-mission study theme "Into All the World Together"? Dr. Cogswell here completes his answers to these questions.]

Part II

Historic Personalities

Among the pioneers in this whole period of planning and development were two Baptist secretaries of young people's work: Ella D. MacLaurin, who later became executive secretary of the Federation of Woman's Boards of Foreign Missions; and Harry S. Myers, then a young people's secretary of his denomination. Dr. Myers was soon to be elected to the staff of the Young People's Missionary Movement, and continued with the Missionary Education Movement as assistant general secretary through a long period of its development. In 1960, he is still an honorary member of its board of managers.

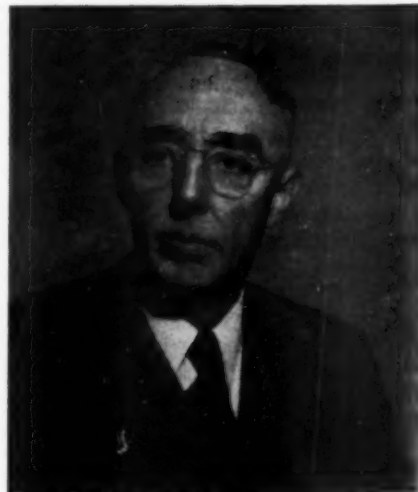
The whole enterprise of missionary education owes a great debt to another pioneer leader, T. H. P. Sailer, who in 1960 remains an honorary secretary of the continuing organization, and visits its office weekly. He came as a Presbyterian representative to the earliest meetings that led to the founding of the new organization. From the first, he was the teacher-philosopher of the whole development of program and methods in the training of leaders. Dr. Sailer is the author of a long series of books and guides to aid their work. For many years he traveled among training conferences that had been set up co-operatively by the mission boards in various parts of the continent.

Home and Foreign Missions Co-operate

In 1903, the range of missionary-education materials was broadened as the interdenominational Council of Women for Home Missions was founded and began to issue an annual study book. Co-operative relationships among the several bodies concerned with training in missions developed gradually until it became evident that a somewhat more significant type of joint planning among them had become possible.

About 1911, the Missionary Education Movement, the Central Committee on the United Study of Foreign Missions, and the Council of Women for Home Missions began to confer jointly regarding the selection of annual study themes for recommendation to the cooperating mission boards throughout the United States and Canada. These themes were selected many months in advance of the proposed year for publication of the books to be offered by the several agencies. This arrangement won cordial response from the churches, for it helped to focus national interest on the study programs, and made it possible to train prospective class leaders for more effective interpretation of the subjects offered.

In 1920, the Council of Women for Home Missions and the Missionary Education Movement agreed that the time had come for an advance in co-operation. They proceeded to form a joint committee on home-mission literature. It not only selected themes for study and chose authors for the books to be offered for use in the various age groups, but also formed a business partnership for the management of its affairs. In this whole venture, Mrs. Orrin Judd, of the Woman's American Baptist Home Mission Society, and the



Franklin D. Cogswell

MISSIONS

Baptist educational secretaries carried large responsibilities.

The year 1938 marked a notable unification of interdenominational agencies responsible for missionary education. Through the preceding years, mergers of general and women's boards of missions had been taking place within many denominations; hence increasing numbers of women secretaries for missionary education had been appointed to the board of managers of the M.E.M. The result was that the women's interests in literature and in the training of leaders were widely represented.

A common judgment was reached that the total program of interdenominational missionary education could now be carried forward by the single organization, thus strengthened through its enlarged membership of women bringing long experience from their related work in the former committees. The Central Committee on the United Study of Foreign Missions now dissolved and turned its interests and stock of books over to the M.E.M.; and at the same time the partnership with the Council of Women for Home Missions was discontinued by agreement.

The Expanded M.E.M.

The planning of books and other types of literature required by member agencies forming the expanded M.E.M. (now including both boards of Christian education and missions) was assigned to the several age-group committees. All their recommendations were reported for final acceptance or rejection by the whole board of managers. It was agreed to issue all titles under the imprint which the M.E.M. had been using since 1926, namely, Friendship Press. This short, easily remembered name had proved to be a decided advantage in promotion and distribution among the larger and more varied body of readers that were using these publications.

It will thus be seen that Friendship Press is not a separate or independent corporation. The name is simply a convenient imprint for the publications created and authorized by the comprehensive, official organization of the denominational missionary and educational boards for their co-operative activities in this field, as described above.

Other aspects of missionary education to which the M.E.M. has given attention over the years are the use of drama and the publication of plays and pageants, the development of a wide-ranging program of visual materials—both in slides and in motion-picture films, and, more recently, through cooperation with the National Council of Churches, in ra-

dio broadcasting and television fields.

The M.E.M. was one of the twelve interdenominational agencies that joined in the planning and formation of the National Council of the Churches of Christ in America, constituted in 1950. It was appropriate that in this latest phase of its work, it should be closely related to the division of Christian education of that body. It carries on its work in even greater diversity under its new name, the Commission on Missionary Education.

In its beginnings, the M.E.M. had directed its energies primarily to the training of leaders in its field. It came into being at a conference founded for this purpose; and it has always stressed this basic element in its program. It undertook the publication of books to help leaders in laying stronger foundations for their work; and it has stimulated the establishment of eight territorial conferences from coast to coast to make such training more readily available to larger numbers of teachers and leaders.

William J. Keech, Chairman

The board of managers of the pres-

ent C.M.E., consisting of representatives from 65 boards of 27 denominations, has a total membership of approximately 180. Its present chairman is William J. Keech, head of the department of missionary education of The Board of Education and Publication of the American Baptist Convention. All through the history of the M.E.M. and now of the C.M.E. the Baptist boards have given loyal and generous support to this interdenominational enterprise in all its aspects. The late William A. Hill served as chairman of the board of managers, and in more recent years Dorothy A. Stevens has served as vice-chairman of the board. William B. Lippard has long given energetic service to the business and finance committees.

Many more Baptist authors have written books for the M.E.M. than can be cited here, but to name only James H. Franklin, Charles A. Brooks, William Axling, R. Dean Goodwin, Florence Stansbury, and George Carpenter will indicate what a range of talent this interdenominational agency has been able to command from its Baptist members and their associates.

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

East Harlem Protestant Parish

By MRS. A. B. RUDD, JR.

ONE OCTOBER MORNING in 1948, Donald Benedict, a young clergyman, stood on 102nd Street at the entrance of a store which he had converted into a simple church. Why did he not seek a position as an assistant pastor in a prosperous city or suburban church? Why was he here in East Harlem among a people not of his cultural background—Italian, Puerto Rican, Negroes, and whites? They lived crowded together, 25,000 in a square mile, subject to exploitation by landlords and law-enforcement officers who were often corrupt. They were a hostile people without hope and understandably apathetic toward religion of any kind.

The young pastor surely carried in his heart the words Jesus spoke as he began his ministry: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, . . . to set at liberty them that are bruised" (Luke 4: 18-19).

Mr. Benedict waited expectantly. Surely some of the many residents on whom he had called during the preceding weeks would come! At last, an elderly Puerto Rican woman, who lived next door, entered the church. For several weeks she was the sole member of his congregation. The pastor soon learned that the people of East Harlem considered him an intruding white man. He, therefore, was reaping the fear and hatred which for years had been sown by exploiting white men.

Life was bitter, cold, and empty in East Harlem. Few of the predominantly Roman Catholic Italians and Puerto Ricans, or the largely Protestant Negroes, attended their churches any more. The people were oppressed by racial discrimination, handicapped by overcrowded schools, and plagued by juvenile delinquency, narcotic addiction, and poor health. Mr. Benedict realized that he would have plenty of work to do before he earned the trust of these people.

Since the need for better housing was urgent, Mr. Benedict attacked this problem first. When a 15 per cent rent increase was granted to New York landlords, he went to Albany to try to have the bill amended so that it would not apply to unsanitary, unsafe buildings. That he failed, was no fault of his. Later, when other young people joined him in a group ministry and the East Harlem Parish had been established, two of the clergymen went to Washington to protest when the House of Representatives practically eliminated the appropriation for public housing. By 1953, three public-housing developments did come to East Harlem. Some of the church members moved away. For the most part, new families moved in, whose backgrounds and needs presented new problems.

Gangs and Reformers

Juvenile delinquency was a problem desperately needing a solution. Gangs of teen-age boys roamed the streets after dark, committing acts of senseless brutality. The ministers opened a youth canteen where, safe from fighting gangs and dope peddlers, boys and girls gathered for fellowship. They kept the record player going and had refreshments. In the summertime, the boys were taken on a six-day hike in the mountains of Vermont.

In 1958, work with youth in East Harlem began to bear fruit. A gang who called themselves "The Enchanters" decided to "go social" and asked the parish ministry for help. "Going social," in gang language, means reforming into a peaceful club—no fighting with other gangs, no lethal weapons, and no drugs.

With the help of a young Puerto Rican law clerk, Ramon Diaz, they formed a club and renamed themselves "The Conservatives." The thirty-five charter members have now increased to 110, of whom thirty-five are girls. Their first meetings were held in one of the store-front churches, but soon the youngsters had collected enough money from dues to rent their own club house. Here on the walls each member imprinted his hand, dipped in silver, to signify his last experience with fingerprinting, as well as his exit from a fighting gang.

In June, 1960, a gang leader came to one of the parish ministers for help in forming a youth council, where the differences which lead to gang warfare could be discussed and resolved. With the assistance of the minister and a social worker, the first meeting took place. Almost every gang in East Harlem now participates in this youth council; and, so far, the results are encouraging.

The group ministry also attacked



Discussion group held in 100th Street Family Center. Recently, building was demolished because of bad condition

narcotic addiction, with its ever-attendant crime. Two aspects of the problem—prevention and cure—are inevitably intermingled. Under the direction of Norman Eddy, a vigorous drive against narcotics began. To show the young people the disastrous effects of even the first marijuana cigarette, a play called *Dope* was presented, realistically portraying the tragedy and agony of addiction in the advanced stages.

To help those who were already addicted, a narcotics clinic was opened, where personal counseling and the services of a psychologist and a doctor are available. The addict is considered a sick person who is the victim of his environment and who needs help from his family, his friends, and a doctor.

Because the addict is shown no pity in the savage world of East Harlem, either by his family or by his friends, the parish ministers visit teen-agers in Riverside Hospital and try to establish sympathetic contact with them. Addicts who come to the parish seeking treatment are helped to gain admission to a hospital.

Because there is in New York no hospital which receives adult addicts, the group ministry and the lay people of the parish put on a demonstration before City Hall with printed signs: "The City Should Provide Facilities for Addicted Adults." Only now are the results of the parish narcotics program beginning to be evident.

Such were the bridges of trust and friendship the young ministers of the East Harlem Parish built over the chasm which divided them from the people of their community. Today the parish includes three interdenominational store-front churches and the Ascension Church, which joined the Parish in January, 1954, but kept its Presbyterian affiliation. Recently, the city has made plans to demolish a row of buildings which includes one of the store-front churches. Instead of seeking another site for the church, the lay people and the clergy decided, after a series of meetings, to unite the congregations of the three store-front

churches and to build a simple, lovely chapel in the center of the territory they serve.

The work of the parish is supported by contributions from individuals and from a number of Protestant mission boards. Eight ministers now carry on the work, assisted by the office staff, three lawyers, a doctor, a nurse, and dedicated laymen. In addition to the youth canteen and the narcotics clinic, a medical clinic ministers to the health needs of the community. A legal clinic, staffed by the three lawyers on a part-time basis, gives aid and advice to people of the parish who tangle with the law. A credit union gives economic assistance to the needy. An educational fund helps boys who want to go to college. The pastors with their families live in the neighborhood and participate in the activities of the community.

Christian Gospel Is Meaningful

The ministers of the parish ever seek ways to make the Christian gospel meaningful to their neighbors. The worship services are bilingual, because members of the parish speak Spanish as well as English. With the help of students from theological seminaries, the ministers organize Agape groups (*Agape* is the Greek word for "brotherly love") in the housing developments. These meetings are much like old-fashioned cottage prayer meetings. The people gather for worship, Bible study, and the discussion of common problems.

Each year the East Harlem Protestant Parish presents a passion play so that the people of the neighborhood can see it. On Easter morning they go to Randall's Island for a sunrise service.

The parish now owns a farm in Putnam County, N.Y., where people may go away from the city to seek God in the stillness and beauty of the country. Here they hold retreats for prayer and meditation. Here the ministers come for strength and inspiration to carry on the work of the parish.

In the summer months, the ministers gather the children, who would otherwise be playing on the burning streets, into a daily-vacation Bible school. Working with the Fresh Air Fund of the *New York Herald Tribune*, they send many children for a two-week vacation in the country.

Twelve years have come and gone since Donald Benedict stood at the entrance of the store-front church waiting for his congregation to arrive. The lone worshiper has been multiplied by four hundred now and the work of the Parish has touched thousands of lives. However, the dedicated young people of the ministry know that they have only begun to confront the many problems.

A Word on the Wind—Ecumenical

By MAE HURLEY ASHWORTH

THERE is a new word on the wind these days. It is a big word that slips off the tongue with all the sonorous dignity of an organ chord. The word is "ecumenical."

You might contend with logic that it is not really a new word, since it has been in the dictionary a long time. Yet in the fullness of the connotations the church has given it in recent years, it has developed a powerful new personality.

The dictionary will tell you that "ecumenical" means "worldwide." Yet a study that is being conducted in the churches this year under the theme title "Into All the World Together" will show that it means far more.

What is the ecumenical church, through which we go into all the world together?

The ecumenical church is, indeed, worldwide. It is also interracial, international, and interdenominational. It is the whole body of Christians working together to give the whole of the gospel of Jesus Christ to all mankind.

How Ecumenity Works

How does it work? You might catch a glimpse of the ecumenical spirit in an interracial work camp for young people, where the skin tones would be varied and the dedicated service constant.

You might see it in a Korean hospital, where personnel of several nationalities and denominations work together to supply new limbs and new life for victims of war.

You might see it in an American church, when an American congregation listens to a sermon by a young Christian from Nigeria or by a bishop from India.

We have become so accustomed to thinking of ourselves as the senders of missionaries that we are sometimes startled to learn that there are now missionaries in turbans and saris, in the colorful kente cloth of Kenya and the distinctive dress of many other lands. All dedicated Christians today both receive and give, and our faith is enriched by our multiple insights. We are all in the mission together.

The purpose of the study, "Into All the World Together," is to help us grasp the full and glorious meaning of the ecumenical mission and to show us the role that each church must play in the mission if it is to

remain a vital church. Your denomination and twenty-seven others have planned this study, acting together through the Commission on Missionary Education to produce a program of materials.

New Materials

Published under the imprint of Friendship Press, these materials include important new books for all age groups. Those for children stress particularly the ways in which the Bible has gone into the world and has reached boys and girls of many lands. Those for the older age groups interpret the meaning of the ecumenical spirit and show fascinating glimpses of the church at work around the world.

There is a striking new world map, with informative pictures and an explanatory insert sheet. For the dramatically minded, there are several good plays, and for those who like the visual method of learning, there are absorbing new filmstrips and picture sets. Study guides suggest the many ways in which these materials can be used for formal study or informal programs.

Chances are that churches are in for a real treat this year as they expand their vision to see the many-faceted splendors of the worldwide mission and learn how we, here at home, can borrow new fire from the torches of faith carried by our brothers overseas.

The guide by Dorothy A. Stevens for this theme lists many supplementary Baptist resources that show how



'Captain' at First Baptist, Cadillac, Mich., welcomed guests aboard his ship for a trip to mission fields in Africa

Baptists are sharing in the worldwide task. *Making New Friends*, edited by Florence E. Stansbury, provides Baptist stories and projects which supplement the above-mentioned materials for primary and juniors.

It is anticipated that, because of the use of "Heritage and Horizons in Home Missions" in the school of missions, this theme could be used in study in the Woman's Mission Society, and elsewhere.

This Is How We Did It

Thank you so much for the pictures and also the letters from Congo missionaries. We presented the letters in a simulated television program. The pictures were placed on a poster with labels to identify them.

We received one poster from the Farrell Lines, and the enclosed snap is of our uniformed "captain" who welcomed our guests aboard and looked after their comfort. We used fifty-nine different people in various activities. We presented the play "Edge of the Village" the last night and it was very well received by 166 people. We conducted our school on three Sunday nights: 5:00 to 6:00 study time, 6:00 to 7:00 supper and fellowship, 7:00 to 8:00 a special feature.

We are beginning to create a real interest in missions among the men. We used more men than women in the program. We used *Coming—Ready or Not* in a panel discussion with four men, and it "sold" missions to one "die-hard" and "almost persuaded" the other. We will get him yet! We have four copies of the book, and I had many requests for it from our church members. We conducted a nursery and have interested the young adults.

I had no intention of making this more than a note, but we are all thrilled by our good school. It was held January 10, 17, and 24. On the 31, we entertained eight foreign students for the week end. They came under the sponsorship of the Michigan Christian Fellowship of the University of Michigan, an affiliate of the Intersarsity Christian Fellowship.

There were thirty-one guests in all, as American Christian students came, too. This is the seventh year this church has done this and we usually have more foreign students. Last year, three accepted Christ as their personal Savior as a result of this week end. One was a Hindu. This makes a fine follow-up for our school of missions.—Cadillac, Mich.

NOTE: This is a fine experience to promote and have. It should be noted that while called "a school of missions," a standard school is of longer

I AM A TITHER



As a boy of six or seven, a TITHING COIN was given to me by my Pastor as he interpreted the blessings and responsibilities of giving faithfully to the Lord's work. Nearly half a century later the coin is still in my possession and the "tithing habit" is as natural as eating or sleeping.

Following my father's death some months ago, I found among his "treasured trinkets" the TITHING COIN which he had accepted at the time his son received his. I remember well the "jewel case" in which "the tenth" was placed as Dad came home with his weekly pay.

Carry your TITHING COIN as a daily reminder that, whether young or older, God will honor the one who gives a faithful accounting of his "stewardship".

Alger W. Geary

Los Angeles Baptist City Mission Society
427 West Fifth Street
Los Angeles 13, Calif.

duration. See *The Church School of Missions, a Manual*, available from the American Baptist Publication Society book store serving your area.

The Bible

NOVEMBER *Psalms*



DECEMBER *Luke*

Book of the Month

JANUARY *Exodus*

Psalms

The Bible book we call the Psalms was in reality the Temple hymnal. It was the hymnal of the restored Temple in the sixth century before Christ, although it contained many hymns which were centuries old.

The book of Psalms is divided into five sections in imitation of the first five books of our Bible. They are 1-41, 42-72, 73-89, 90-106, 107-150. Most of the psalms have headings which are musical directions, descriptions of kinds of psalms, or possibly—when names are given—authors. The first group are almost all attributed to David. The Korath psalms are mainly in one group, 42-49. The Asaph psalms are 1 and 73-83.

It may be assumed that each psalm had a place in the worship of Israel. Some were for the Temple worship, others for personal devotions, still others for national occasions. But each must be read individually. All are important because of what they tell of the human experience of God.

MISSIONARY AND STEWARDSHIP EDUCATION—Children

Basic Principles of Stewardship Education

IT IS OUR PURPOSE so to guide the experiences of children that they will realize that God is the creator and the ultimate source of all that we are and have that is good. Because boys and girls learn by living, we shall provide them with experiences that will help them learn to consider their time, abilities, and possessions as trusts to be used wisely and to be shared with others in keeping with the spirit of Christian loyalty. As Christian stewards of time, abilities, and possessions, and realizing that all they have belongs to God, they must give an accounting of how they use these for themselves as well as for others.

From his youngest years, the child should begin to accept responsibility for caring for God's good gifts and for using them wisely. As his love for God grows and deepens, this recognition and acceptance of responsibility to care for and share time, abilities, and possessions should also increase. This attitude should express itself in glad and willing service at home, in the community, and in the church as the child's response to God's love for him and his concern for others.

Money Allowance

By the time boys and girls are in the primary department, most of them have some kind of money allowance. Parents and teachers need to help children see that a portion of their allowance should be set aside regularly, as their gift to help meet the needs of their own church and the church's outreach around the world. As boys and girls grow older and allowances or earnings increase, giving ought to be increased proportionately! From these beginnings, on through each day and year, the child grows and develops as a partner and worker with God, and as such is a Christian steward.

Guiding Principles

The following are some guiding principles in helping boys and girls to grow in Christian stewardship. Lead children to:

1. Appreciate God's creative power in the world.
2. Accept responsibility and fellowship with God in his work.
3. Share gladly their gifts and abilities.
4. Learn to take care of themselves and possessions, as a trust from God; to protect property; and to respect

the rights and property of others.

5. Participate progressively in family planning for the Christian use of time, abilities, and possessions.

6. Become aware of the needs of others and find ways of meeting these needs.

7. Participate in the fellowship of the church through giving money, bringing others to church, and sharing the gospel of Jesus Christ with other people everywhere.

8. Develop a sense of responsibility for taking care of church property, keeping it clean, and making it as beautiful as possible.

Stewardship Education Materials

STUDY UNITS—Are you as a teacher of primary or junior boys and girls looking for study materials on stewardship education to use? If you are, we have just the study units for you.

Good Gifts from God, by Florence B. Lee, is a six-session study unit for first- second- and third-grade boys and girls. The purpose of the unit is outlined in the following session titles: "God's Good Gifts," "Some Things We All Use," "Some Things Everyone Has," "We All Have Something," "What Is Money For?" and "Using Our Gifts for God."

Each of the six sessions in the *Teaching Manual* is well developed,

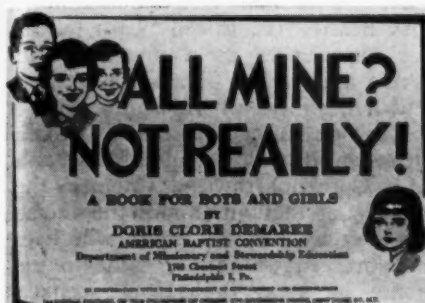


We were fixing our church envelopes at breakfast one Sunday morning—Dad, Mom, Trudy, Ken (yours truly) and little John. Trudy and I had brought some of our own cash to put with what Dad and Mom would give us out of the family budget. Little John hasn't earned any yet. He puts his share into an envelope, though, and licks the flap.

"Well, come on with the surprise," Trudy said. "We're ready."

"Ready, ready!" shouted little John, beating on the table with a spoon.

"Look," said Dad. He handed out the coins to us and showed us how much he had written on the check from him and Mom.



with a suggested session development, purpose, Bible material to use, preparation for the session, discussion, music, activities, planning, and worship.

For each child there is a stewardship folder 8½ inches x 11 inches that has eight activity sheets in it for the children to develop as the course is developed by them and the leader.

Junior materials include a leader's manual, *God Expects Our Best*, by Florence B. Lee, developed in six sessions, with the following session titles: "All Things Come from Thee," "Using Our Minds," "Using Our Talents," "Using Our Money," "Using Property," and "Workers Together for God."

Each session is so constructed that a leader has practical help in planning and organizing the study unit. Each session is fully developed, with a great deal of Bible-study material, suggested discussion, and activity projects, learning new hymns, and worship.

The junior boys and girls have their own stewardship portfolio, which has in it eight well-designed activity sheets that give added meaning and enrichment to the study.

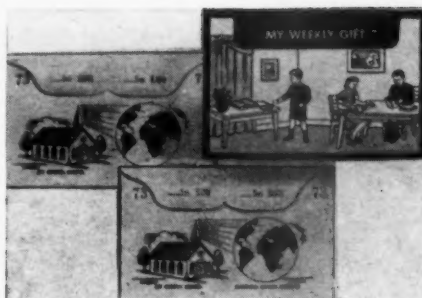
These study-unit materials may be purchased from the American Baptist book stores. *The Leaders Manual*, 75 cents; pupils material 25 cents. Order materials well in advance.

Additional Materials

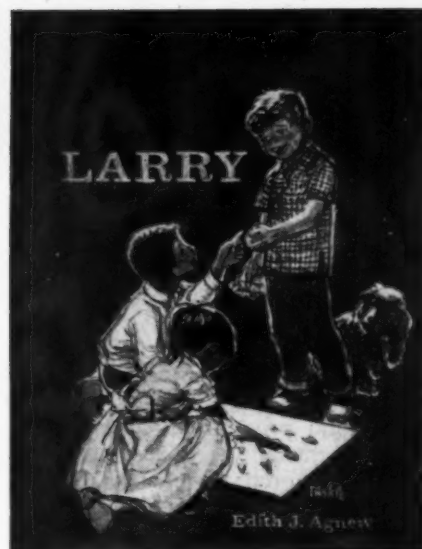
"Surprise"—is a four-page leaflet that helps boys and girls understand how the money given through an offering envelope goes to undergird the work of the church around the world. 2 cents each.

"All Mine—Not Really"—is an attractive twelve-page picture-story leaflet that helps boys and girls develop their thinking about stewardship. These may be ordered from the Department of Missionary and Stewardship Education, 1703 Chestnut St., Philadelphia 3, Pa., at five cents a copy. Each child in the group should have a copy to take home after using in the group.

Duplex Offering Envelopes—a



year's supply in an attractive blue and yellow design. This duplex envelope helps boys and girls to develop a pattern of regular giving, both to their own church expenses and to the world mission of American Baptists. 20 cents a box. Available at the American Baptist book store nearest you.



CHRISTIAN WORLD OUTREACH—*The B. Y. F.*

Hi!

I am Randy Jenkins, a new member of the Baptist Youth Fellowship executive board, serving as Christian World Outreach chairman. This fall, I am enrolled at Grinnell College, Grinnell, Iowa, with history as my probable major field of study. Football, debate, and chorus occupy any spare time I have left between working as outreach chairman and second vice-president of the Iowa B. Y. F., associated with junior-high work. After looking at my recent grades, it would seem that studying takes a back seat to various activities! The area of social work as a Christian concern interests and challenges me as a real need to use my time and effort.

Being a part of the 1960-1961 executive board is a tremendous experience in itself. The board does much to form a basic philosophy for youth work, in conjunction with a dynamic program. I should like to share with

you some of the concerns of the Baptist Youth Fellowship executive board.

Often we, as B. Y. F.'ers, tend to associate Christian World Outreach with only the foreign-mission field, and yet we must realize that our Christian responsibility challenges us to witness to the message of reconciliation in all areas of life. In light of this, the mission of each of us is to witness.

The B. Y. F., recognizing that we oftentimes fail to involve our whole lives in response to God's challenge, is in the process of expanding the discipleship concept. The implications of this expansion are earth-shaking, even to the point of being terrifying. Young people will be confronted with God's call for "each of us to serve him now," by giving a summer, six months, week ends, or a year of their lives to serve in church situations, camps and conferences, inner-city areas, journalism, and many other fields. If each of these persons can be helped to experience a deep, personal encounter with Christ, resulting in a consecrated compulsion to serve, imagine what the consequence can be!

I shall be communicating with the state and city World Outreach chairmen concerning materials and information to be used in implementing the discipleship and Baptist Jubilee Advance in our fellowship. I would appreciate any questions or suggestions that you might wish to send to me. My address is: Dibbell Hall, Grinnell College, Grinnell, Iowa.



Randy Jenkins

RANDY JENKINS
Christian World Outreach Chairman

We Helped with 'Morigo'

By BEULAH M. KENNEDY

It was at an association retreat in Grotonwood, Mass., our new Massachusetts Baptist camp and conference center, that our young people got the idea of helping Japanese Baptist youth secure a similar camp site. They pledged to raise \$100 for Tohoku, a camp in northern Japan, already in use but in need of help.

So the senior-high B. Y. F. of Park Memorial Church, Springfield, began to make plans for its Tohoku dinner and program. Posters with a Japanese theme were placed throughout the church; publicity reached each family through the church newspaper and the Sunday calendar.

As our guests came, they entered the dining hall, lighted only by spots and Japanese lanterns. Those willing to get into the full spirit of the affair checked their shoes at the door, after receiving tickets from gaily colored kimono-clad young people. Low tables were placed in the center of the dining hall for those who cared, or dared, to eat "Japanese-style," and cushions were used for seating the guests. At these tables chopsticks, napkins with a Nipponese motif, and curios from Japan were the chief attraction. The featured food was *sukiyaki*.

In every Japanese home a *toko-noma* ("a place of beauty") is the center of attraction. So, we attempted one. A painting of Mt. Fuji, made by one of our advisers, was placed in the center of the room. A wall hanging, with Japanese lettering painted on it, was placed on each side of the large picture. Posters of Japan, secured from travel agencies, were prominently displayed.



Donna Palmer

Let me introduce you to our new Fellowship Guild chairman, Donna Palmer, of Batavia, N. Y.

Donna is presently serving as the B.Y.F. president for the state of New York. She has served as the guild chairman of her state, and other association and local positions. This fall she will be a freshman at Franklin College, Franklin, Ind.

Your guild chapter will want to get acquainted with Donna. She would like to hear from you. Her address is: Franklin College, Franklin, Ind.

Southern California

At the guild house party, at the University of Redlands, this summer, more than 125 senior-high and college-age girls from all over Southern California made themselves "at home," just as the theme suggested. They spent a wonderful week pursuing this theme.

At the Monday evening assembly, they heard Mrs. Eileen Beath tell of her experiences as a missionary in China and Japan. She is now retired and living in Southern California.

Each day after breakfast and room cleaning, they met for Bible Hour, and Mrs. Cora Sparrow led them in the devotional thoughts about the theme for the day. Mrs. Sparrow, who lives in Northern California, came to the house party as Bible-Hour speaker. After Bible Hour they went to their yoke-fellowship groups for discussion and meditation. Guild conferences followed for the purpose of informing the girls about Love Gift, programs, devotions, publicity, Christian community concerns, and White Cross. After lunch, recreation was scheduled.

Thursday, the last evening, a banquet was held. In the assembly that evening, the new "Cover Girl" was crowned, preceding the time of sharing and the communion service. Then they joined in a friendship circle around the room, lighting candles until the circle was completed.

New York

Word has come from the head counselor, Helen Bauer, of the Albany Fellowship Guild, that in their area they have a co-operative chapter with the four churches in the city. It seems to be the answer to the problem of some churches not having a guild in their church because of size. Here is how they went about getting the co-operation from all who were to participate in this new adventure.

The Frances Stever Fellowship Guild, named after a former pastor's wife, was organized in 1954. After several years of interesting meetings and continued enthusiasm, the girls of this chapter came to the conclusion that other guild-age girls in the Baptist churches in their area would also be interested in the guild program. In May, 1959, the pastors of Emmanuel, First, Madison Avenue, and Temple Church were contacted regarding their co-operation. The girls were invited to the annual guild initiation service of the Hope Baptist Church.

Meetings are held the second Saturday of each month. Each chapter—for we are enrolled as separate chapters—has charge of at least one meeting and is responsible for the program.

The chapters contribute one dollar to the Alma Noble Scholarship Fund and also to the World Fellowship and America for Christ offerings.

Officers are elected in each church during the month of October, with a contact girl from each chapter. A guild counselor is appointed by each church. We are known as the Albany Fellowship Guild.



Young people of the Park Memorial Baptist Church, Springfield, Mass.



NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

Stewardship—A Way of Life

By LEONA E. MUELLER

I DO NOT NEED other people in my life. They mean nothing to me and I can get along better without them." I recently overheard this rather defiant statement made by an insecure and immature person. It started me to thinking about the multitude of things which other people have contributed to make my life rich and meaningful.

During a vacation trip over thousands of miles of this marvelous country, I thought of the pioneers, businessmen, statesmen, and ordinary men and women of the past, whose sense of stewardship to generations yet unborn preserved so much of the wealth of natural beauty which we enjoy today. A trip through our state and national parks, where the wonders and grandeur of nature abound, permits one to appreciate more fully the awe-inspiring greatness of America.

Freedom and Justice

We, too, are stewards, not owners, of this wonderland of mountains, forests, rivers, lakes, and prairies. We have a responsibility to preserve its beauty and its natural resources for future generations.

I thought of those laws of freedom and justice which are our inheritance, so costly won and diligently kept for us by our forefathers. Now that we are the stewards of these laws it is our obligation to see that all men, regardless of race, creed, or color, are benefited by them.

My thoughts turned to the church, which has fostered the spirit of freedom, justice, and mercy, and kept it alive in the hearts of the people. Our own Baptist denomination contributed many of the ideas which were incorporated into our national Constitution and its Bill of Rights. These, too, are our heritage, and we are the trustees or stewards of these important documents. We have a duty to see that they are not lost to mankind. Liberty means responsibility, but the person who has not learned to appreciate what others have done for him will not feel a sense of stewardship toward others.

How important to the development

of a child are the love and fellowship, joy and discipline of home and family! The wisdom of the Heavenly Father gave us the family pattern of living for the nurture of the young. Good fathers and mothers give guidance, love, and devotion to their children.

I could not help wondering what unhappy experience might cause one to say, "I have no need of other people." Were there no Christian friends or family members who would share with him the joys of fellowship? Who might have failed him in his young and formative years? What is the church's responsibility for one with this distressing philosophy? Surely, both the family and the church have a stewardship here.

When I consider the great works of art, music, poetry, and other forms of writing, both sacred and secular, which belong to us all, I realize how barren our lives would be without these contributions from many people throughout the ages. They add beauty and reverence to our inner lives and to our services of worship.

Gospel of 'Good News'

For all of these things I am truly thankful. But it is with a very special "Thank you, God" that I remember our richest heritage, passed down through generations of Christian people and preserved in the Scriptures. It is the gospel of Jesus Christ, given to man by "The Man," for all men of all time. To be made stewards of the gospel of Christ is the greatest responsibility given to the Christian. Women have been especially blessed by the teaching of the gospel, and many have responded by devoting their lives to the missionary cause or to other areas of service throughout the world mission.

We have a need to share with one another—to share our joys and sorrows as well as our possessions. We not only receive from other people, but also must give freely and joyously of our time, talents, and wealth to be happy and mature Christians. The command to love our neighbor does not mean to have a passive fondness for him, but a Christlike love

which cares for one in need and does something about it.

Jesus taught the important principle that persons are more valuable than material possessions, that love for the kingdom of God means love for man. God often uses other people to help us understand ourselves better and to teach us how to live responsible lives. Even our choice of occupation should not be based on selfishness, but on a desire to serve others.

An excellent definition of Christian stewardship tells us that it is the practice of systematic and proportionate giving of time, abilities, and material possessions, based on the conviction that these are a trust from God, to be used in his service for the benefit of all mankind, in grateful acknowledgment of Christ's redeeming love. Blessed is the woman, young or old, who has made Christian stewardship her way of life.

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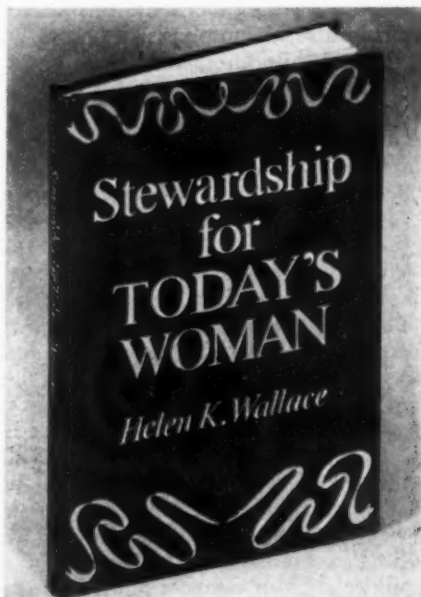
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The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

Information, Please!

By MARION MANOGG

[This program is a conversation between the president and the Fellowship Guild chairman, or the counselor, or a guild girl. The guild chairman, counselor, or guild girl, indicated as the speaker, may be questioned by the members of the circle or the society.]

PRESIDENT: Reminiscing is fun. How many of you were World Wide Guild girls? Do you remember some of the things you did? [Give an opportunity for sharing.] The W.W.G. was patterned after the Woman's Mission Society, with a missionary emphasis. In 1941, the Baptist Youth Fellowship was organized. Guild became a part of it and was renamed the Fellowship Guild. The women still maintain a very strong interest and supply the adult leadership. We work together with the director of Christian education and the Baptist Youth Fellowship in selecting the counselors. We also help financially.

Our program has expanded. We should know about it. I've asked — to be our guest today to acquaint us with the present-day Fellowship Guild. Will you, —, tell us what guild includes?

SPEAKER: There are four areas of emphasis—Christian personality development, Christian home, skills and vocations, and missionary world outreach.

PRESIDENT: It would take considerable time to tell about the four areas. Suppose we talk about the missionary world-outreach emphasis. I know the girls do White Cross work.

SPEAKER: Oh, yes, we have extra meetings to fill our quotas. [Tell about the missionaries for whom you filled quotas last year. Relate some experiences that the girls had as they worked on the quotas.] Do you know that over \$5,200 was spent by all guild girls for White Cross last year? Our guild spent \$——. We sent the thirty-five cents a pound for overseas shipping, too. [Tell about dedication service, plays, and so forth.]

PRESIDENT: I can remember the first bandages I rolled. What a mess I made of it! I'm sure you are learning to fill your quotas as requested. What about the Love Gift?

SPEAKER: We have our own Love Gift boxes, which were designed by a guild girl from Oregon. [Tell how the

Love Gift is given each month.] Last year, our gift was \$—— toward the total Guild Love Gift of over \$6,000.

PRESIDENT: Every gift helps to carry out the Great Commission—"Go ye . . ."

SPEAKER: Do you know about our program kits? The counselor buys these each year when she goes to the house party. Each kit contains two programs on each area of emphasis, including two on home and two on the overseas themes. [Tell how some of the programs were used this year.] We never use the programs just as they are written. We put them into our own words and use our own experiences. In last year's kit was a play based on incidents from the lives of several missionaries.

PRESIDENT: Perhaps you could present it to the Woman's Society.

SPEAKER: That would be fun. I'll talk to the girls.

PRESIDENT: Mrs. —, our librarian, tells me that frequently girls come to her for books, and she doesn't have what they want. What books are the girls reading?

SPEAKER: We have a regular reading program covering the four areas of emphasis. We have some books of our own, but each year new ones are added to the list, and we have money to buy only one of two. [Show list in "Guild Goals." Tell about the reading award. Name several books that you would like to have.]

PRESIDENT: They sound interesting. Perhaps we can get some of these you mentioned. What contacts do you have with missionaries?

SPEAKER: [Tell about special-interest missionaries. How they are selected, your correspondence with them, what you have done for them, and so forth.]

PRESIDENT: I am sure they look forward to your letters. [Tell something about a missionary that you know.]

SPEAKER: [Relate the story of

"Prayer Partners," or tell about it as something new to begin this year.]

PRESIDENT: We had "Prayer Partners" in W.W.G. I am so glad the guild girls are praying for our missionaries. They need undergirding with our prayers.

SPEAKER: Another interest of guild is the program of degrees.

PRESIDENT: I've heard about it. One of the girls asked me where to find a list of mission fields. I referred her to the *Book of Remembrance*.

SPEAKER: Thanks for telling her. That's only one thing we must know for the first degree for missionary world outreach. [Have copies of the degrees. Read the requirements under "Missionary World Outreach."]

PRESIDENT: How long does it take to complete a degree?

SPEAKER: Every girl works individually. At least six months must be spent on each degree.

PRESIDENT: Are there girls ready to take the degree?

SPEAKER: [Tell what the girls have accomplished to date.]

PRESIDENT: Can anyone witness the conferring of the degree?

SPEAKER: Yes, an audience makes it more impressive.

PRESIDENT: Perhaps the Woman's Society can be the audience some day.

SPEAKER: Do you know about our bib project for Mounds-Midway hospitals? It is a missionary project, too. [Tell what your guild has done for this project.]

PRESIDENT: I am sure we had no idea the number of things the girls are doing in guild that have direct missionary emphasis.

SPEAKER: May I tell you about one thing before we finish? I am very anxious to tell you something about the Tohoku project.

PRESIDENT: Tohoku project? What's that?

SPEAKER: That was the special world-outreach project of the Baptist Youth Fellowship this past year. We had hoped to raise \$40,000 to assist in a co-operative venture in building a camp in northeast Japan. Our guild made a special contribution to this. [Secure the "BYF Spotlight" and tell about the 1960-1961 project.]

PRESIDENT: You have literally taken my breath away with all your missionary activities. The girls are certainly busy, and I am reminded of Proverbs 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it." We as women need to continue to do our part in the training of these young girls. Thank you for bringing us all this information. May we stand and join in the singing of their theme song, "God Who Touchest Earth with Beauty."

CLOSING PRAYER.

Baptist Day of Prayer

Friday, December 2

Theme: "Jesus Shall Reign"

Service prepared by the
Australian Baptist Women



AMERICAN BAPTIST MEN

Monthly Fellowship Program

FOR JANUARY

This One Thing I Do in Personal Preparation

Scripture: 2 Tim. 2:15—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

By KENNETH L. COBER

THIS YEAR in 1961, in connection with the Baptist Jubilee Advance, churches are calling their members to regular Bible study, reading, and prayer in home and church. Many church members are covenanting with one another and with God to engage in certain specific devotional practices. These disciplines are based upon the assumption that every Christian needs (1) to participate in the corporate worship services of the church every week, (2) to take part in a systematic group study of the Bible, as in a church-school class, (3) to read and study the Bible regularly at home—personally or in a family experience, or both.

Why are these disciplines important in the lives of laymen? Why and how should we study the Bible? Is it important to study the church-school lesson during the week at home in preparation for participation in the class on Sunday? How do we wrongly and rightly handle the word of truth? These are important and basic questions for men to face.

For the Devotional Leader

Col. 1:3-6; Eph. 1:11-14; 2 Tim. 2:14-15; 4:1-5. Have these four passages of Scripture read by different persons.

Have a period when men give from memory a favorite Scripture verse.

Hymns: "Take Time to Be Holy," "How Firm a Foundation," "I Love to Tell the Story," "Break Thou the Bread of Life."

For prayer, use a period of directed meditation in which you ask the men to think upon great experiences revealed by God in the Bible, our creation by God and dependence upon him for daily existence, God's concern and love for his people, his revelation through his Son, Jesus Christ, the meaning of Christ's crucifixion, the hope which we derive from his resurrection, the formation and experiences of the church, the writing of the Bible and its preservation for posterity.

For the Program Chairman

After you have studied the purpose of this program, as indicated above, you will want to decide upon the major plan of presentation. This may be done in several ways.

First, you may wish to secure a speaker who can present a stimulating address on such a subject as "How to Read and Study the Bible at Home." It will be well to share with the speaker the statement of purpose for the meeting, and suggest also that he make some use of the theme, 2 Tim. 2:15.

A second option is the showing of the motion picture "Bible on the Table." This presents a strong plea for use of the Bible in the home. It may be secured from the Baptist Film Library, 152 Madison Ave., New York 16, N.Y., or one of the regional libraries. Rental, \$8.00.

A third program option could be a symposium in which several selected laymen participate. Three would be a good number, each one speaking for not more than six or seven minutes. Assign a congenial topic to each: (1) "Is the Sunday school for children only? What can men gain from regular weekly Bible study?" (2) "How to read and study the Bible in the home." (3) "Why our family has a regular experience of family devotions."

After the basic presentation, using any one of these three options, divide the entire group into small discussion units of six persons each. Read the verse 2 Tim. 2:15, and then ask half of the groups to discuss the question, "How do people handle the word of truth shamefully?" Ask the remaining groups to discuss "How can we rightfully handle the word of truth?" Allow ten minutes for group discussions, then have each group report its conclusions.

Some ways in which we may handle the word shamefully might include: ignore it, treat it casually, violate its teaching, accept its assurances but ignore its demands, make it say what

we want it to say, distort it by taking its meaning out of context, and substitute hearing the word in place of doing it.

Some of the ways by which we rightfully handle the word of truth might include: communicating it to others, interpreting it accurately, living it in all of our relationships, suffering for it, giving diligence to studying it, and letting it lead us into a vital experience with God.

For the Fellowship Chairman—It is suggested that your committee spearhead a plan for three or four nights of visitation evangelism. This could be done immediately prior to the monthly fellowship meeting. Obtain a list of the children in your church school whose fathers have shown no interest in attending church or church school. Two calls may be assigned to each team of two regular members of your fellowship. Urge and attempt to obtain a commitment to Christ. Invite these men to attend the monthly meeting and plan to call for them at their home.

For the Growth Chairman—This is a fine time to inaugurate your small discussion groups. A number of suggested studies are listed in the growth section of the handbook. You will have already enlisted several group leaders who will prepare for each weekly discussion during the cold winter weeks that are ahead. Plan early and well. And obtain signatures of the men who agree to join one of these groups.

For the Action Chairman—Your committee should collect religious books and periodicals, such as *Missions* magazine, *Secret Place*, *Home Mission Digest*, *International Sunday-School Quarterlies*, *The Watchman Examiner*, and *Christian Herald*, for distribution to the shut-ins, aged, and sick. Tell them about B.J.A. and "personal preparation." Offer transportation to any who might occasionally be strong enough to attend a worship service or other church activity.

For Christmas

"Wonderful Words of Life" is the name of the new Laymen Singers album which was released in October, according to the radio-television department of the American Baptist Convention. It is the Laymen Singers' first album under a new contract with R.C.A. Victor. It is being produced in both monaural and stereophonic sound. The release date is in time for an ideal Christmas gift. The album should be available in local record stores, since it will carry the R.C.A. Victor label. It also can be ordered through the American Baptist Men, Valley Forge, Pa. The monaural album costs \$3.98; stereo, \$4.98.

NEWS

CONGO

Forward Look

When American Baptist missionaries return to the Congo, which they hope to do in the near future, they will go back with the primary goal of working in new patterns. Missionaries will no longer be "station administrators," but, wherever possible they will offer leadership in specific tasks, such as Christian literature training on a mission-wide basis.

In the hope that primary education will be in the hands of the Government, the mission's efforts in education will be concentrated in the higher grades, in Bible training, and in theological education. The relationship of the mission and the Congolese churches will become one of partnership, with Congolese responsible for administration and direction of the field program, and missionaries deciding only those matters which relate personally to them, such as schooling for missionary children.

These stipulations were among the recommendations made by a conference of thirty-one Congo missionaries and officials of the American Baptist Foreign Mission Societies, meeting in New York in September. The recommendations of the group will be considered and acted upon by the boards of managers, November 14-16.

Some Missionaries Return

After the meeting of the boards, these proposals will be further considered by the Congo Mbundani, which is made up of representatives



Harry D. Brown (left) views a citation making him a Knight of the Order of the Crown, granted by the Belgian Government for his service in the Congo since 1928. With him is James L. Sprigg, secretary for the Congo.

from each American Baptist mission station. If agreement is reached, a number of missionaries are expected to return to the Congo soon after January 1. It is possible that a few missionaries may return before January 1, to join the eight who remained in the Congo. Two missionaries came from the Congo long enough to attend the conference and have since returned. They are Chester J. Jump, Jr., mission secretary, and Glen W. Tuttle, M.D., director of the medical institute at Kimpese.

"We may have built better than we knew," Mr. Jump told the conference and the executive committee, which met the day before the conference began. He pointed out that the year 1960 may bring a record number of baptisms in the Congo. Before coming to America for the conference, Mr. Jump toured each mission station with mission treasurer Cecil G. Weaver and reported that they found mission property well protected. "Schools, hospitals, and churches have not been

touched," he said. The only damage found was in two residences at the Boko station. Mr. Jump also met with the Mbundani before coming home and brought with him this group's recommendations for future work.

Dr. Tuttle emphasized the need for doctors, estimating that there are no more than two hundred doctors in the Congo, whereas there had been seven hundred. Dr. Tuttle is heading up the program in the Congo for the Congo Protestant Relief Agency, which is seeking to recruit 150 doctors in the near future. In New York, another American Baptist missionary, Roland G. Metzger, is directing the agency's efforts to obtain donations of drugs.

Included in the recommendations made by the four-day conference for consideration by the boards were these major topics:

Immediate Steps

The group recommended the return of five missionaries in the immediate future and nine more as soon after January 1 as possible. The question of families returning to the Congo was left open until some measure of security could be determined. Since it may be some time before the situation in the Congo appears stable enough for families to be there, those missionaries who are being asked to return after January 1 will in no way be pressured to return and leave their families behind. The five missionaries who may return before January 1 will go to Leopoldville, the capital city, and to Kimpese, a large interdenominational center, both areas where United Nations forces have established order.

Missionaries just beginning regular furlough in America will complete their furlough time, or at least most of it. A large number of missionaries were due for furlough next year, and they will stay here to take this year as furlough instead. Several have accepted pastorates and other church posts for



Congo conferees included missionaries and members of Foreign Societies' boards, staff. Mrs. Philip S. Curtis, associate general secretary, outlines a day's schedule for the group, who faced many difficult problems



Norman B. Abell (right) pinpoints our area of work in Congo. With him are M. F. Sharp and A. R. Brown

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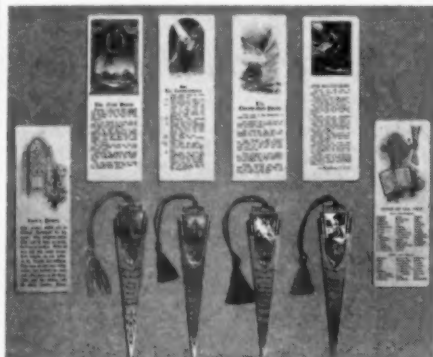
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the year. Missionaries in their last term of service and near retirement age will not return to the Congo.

The group suggested that immediate steps be taken to develop literature on Christian citizenship. The program will seek to reach both adults and students through monthly tracts and posters, which will be provided along with teachers' guides.

Another priority listed by the group would bring Congolese leaders to the United States to observe church organization and to re-emphasize the concern and fellowship of American Baptists with the Congolese.

Educational Program

The group's recommendations pointed to the hope that the Government would assume responsibility for lower education. Education in the Congo developed under Protestant and Catholic missions, and in recent years was supported by the Belgian Colonial Government. The group noted that especially in the area of education, but in other areas as well, the upheaval in the Congo brought with it an opportunity to establish a new relationship.

"We must get away from the employee-employer relationship," they said, which of necessity existed under the Colonial Government when the mission was responsible for hiring teachers and directing the school program. The group suggested that the mission and the Congolese churches concentrate on instruction in postprimary schools and in Bible schools, and that higher theological education be developed as much as possible through unified Protestant sponsorship.

In this area especially, the group expressed a desire to break with the past and to give missionaries functional assignments, such as youth director for the entire mission. However, they faced the reality that on some stations there are not enough trained leaders to take over immediately the full administration, and that on these stations missionaries would have to continue giving some leadership. The group stressed the need for evangelistic missionaries to give priority to training Congolese leaders, and named various institutes as a good means to do this.

The group recognized the possibility of nationalization of hospitals in the future and listed specific conditions under which the mission could continue to give medical services without forfeiting the Christian witness of medical missionaries.

It was recommended that in the future Congolese male nurses shall be used more widely, as they can be trained, and that missionary nurses shall assume teaching positions or

(Continued on page 44)



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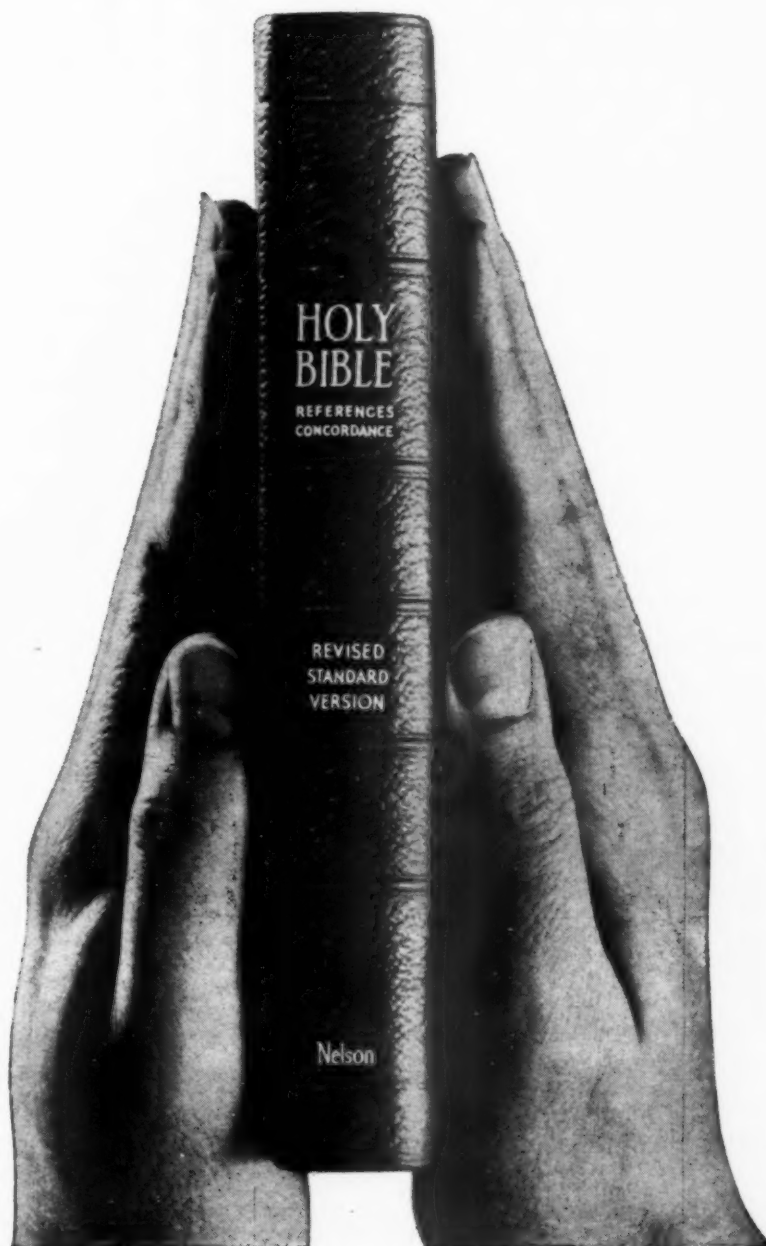
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Congo

(Continued from page 41)

specialized posts as doctors' assistants.

Noting that the medical needs of the Congo will remain urgent for sev-

eral years to come, the group suggested that the Congo Protestant Relief Agency might function as long as five years, and recommended that Roland G. Metzger continue his service in America with the agency. White Cross

supplies now in the Congo are being put to use by the agency. By the beginning of next year, supplies will be needed again at our hospitals.

Further Recommendations

Further recommendations referred to the place of the missionary in the new Congo, and relationships to the new Government. On the latter, it was agreed that in correspondence with the Government it be made clear that the Congolese now constitute the official administrative body. Under Belgian rule, the mission was the only recognized legal entity. Now the Congolese are organized into a body known as ADEBCO, which stands for the Association of Baptist Churches of West Congo. (*Mbundani* is the Congolese word for these churches.) Missionaries further urged that Congolese Christians now in government leadership be encouraged to maintain their Christian witness and belief. They also stressed the necessity for missionaries to maintain strict neutrality in difficult intertribal conflicts.

At the head of the list of its recommendations on the "place of the missionary," the group indicated that the missionary's primary role is the development and strengthening of the life and witness of the church.

"Even in the great problems that face the Congo," the conference noted, "we are sure that God is at work."

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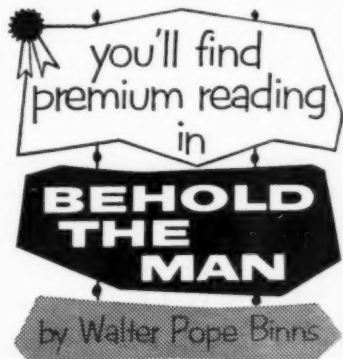
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A teacher and class at school in Haiti

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Mr. Heneise is pastor of the Limbe church, where the harvest festival was held recently. After the Sunday school in the morning, the congregation marched in a procession to the Limbe River, where thirty-one were baptized. In the afternoon at a Thanksgiving service, a representative of each outstation presented the offering of his group. Poor as these people are, they give out of their extreme poverty to help with the building of their sanctuary as did the Christians of Macedonia long ago.

New Building Dedicated

The new Cap Haitien church building, Stanford Kelly, pastor, was dedicated in April. Mae Kelly, in addition to her many duties with the choir and Sunday school, gives piano lessons to the missionaries' children and to the seminary students, and helps with the distribution of relief. Now she is teaching a Bible class in the high school in Cap Haitien.

Pastoring two churches and teaching in the seminary in Cap Haitien keeps Zenas Yeghoyan busy.

Mrs. Yeghoyan teaches sewing classes. She also plans the food supplies and supervises their use at the summer camps.

Ivah Heneise teaches in the seminary, leads a group of young people, and does relief distribution—to mention only a few of her many activities.

I teach the missionaries' children and am grateful for the good health that has made it possible for me to teach twenty-seven weeks without missing a day. The schoolteachers who are studying English with me show a decided interest in Bible truths. "Brethren, pray for us."

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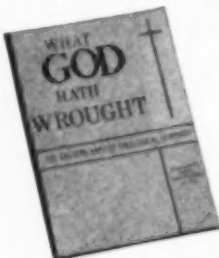
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